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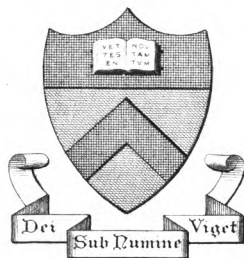


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~~For L. H. Hether~~

~~May 18~~



BEAUTIES
OF THE
B I B L E:

BEING A SELECTION FROM THE

Old and New Testaments,

WITH VARIOUS

REMARKS AND BRIEF DISSERTATIONS,

DESIGNED FOR THE USE OF

CHRISTIANS IN GENERAL,

AND PARTICULARLY FOR THE USE OF

S C H O O L S,

AND FOR THE

IMPROVEMENT OF YOUTH.

BY EZRA SAMPSON,
OF HUDSON, NEW-YORK.

THIRD HUDSON EDITION.

PRINTED AND PUBLISHED ACCORDING TO ACT OF CONGRESS.

"These words which I command thee this day, shall be in thine heart;
and thou shalt teach them diligently unto thy children." MOSES.

HUDSON:

PRINTED BY HARRY CROSWELL,
FOR WILLIAM E. NORMAN.

1806.

Notes.

IN a few instances, for obvious reasons, the words and phrases of the Bible translation are altered in this work, while the sense or meaning is carefully preserved; and this alteration is marked with *Italic characters*: And also, where a word, or phrase is added for explanation, such additions are in the *Italic characters*, and are included in parentheses.

THE title "BEAUTIES of the BIBLE," that has been given to this Selection, only means that it contains a *part* of those matchless beauties, with which that Divine Volume abounds.

PREFACE.

IT would be improper to apologise for undertaking a work, which is designed to be useful to the best interests of mankind. That a book of this kind is necessary will be generally allowed by Christians of every denomination, who have thought carefully on the subject.

Time was in our country, when the Bible was almost the only school book. By frequently reading the sacred writings in schools, a large portion of the doctrine and precepts of our holy religion was imperceptibly lodged in the memory, and often continued there through life, as the seed of piety, and as a happy preventive to error and vice.

At length, objections were started against the use of the Bible in schools. Other books were introduced, and the sacred writings for several years past, have been almost totally excluded from having any share in school instruction: and by reason of this almost total disuse of the bible in schools, thousands of children have grown, and are growing up in gross ignorance of the contents of that sacred book.

It is an astonishing thought and should be humbling to Christians, that while we have neglected to make the knowledge of the bible any part of the school education of our children, the Mahometans have been teaching their children the *Alcoran* with most diligent care. Will not Mahometans rise up in judgment against us and condemn us?

"While men slept the enemy came and sowed tares." Besides innumerable other books of pernicious tendency, it has been asserted that twenty thousand copies of what some have called "Thomas Paine's bible" were imported into this country at one time. They have been distributed over the country, and have been read with eagerness: their poison has struck deep, particularly into those minds which had not been sown with the seeds of religious instruction. Thus multitudes have been desperately wounded, not indeed by the paw of the lion, but by the sting of the despicable asp.

"As we sow we may expect to reap." If the bible should continue to be excluded from schools, and the religious instruction of children be neglected, the bitter fruits will be experienced in the demoralized condition of all classes of people. To obviate, in some degree, this threatening evil, is the object of the present publication.

This selection is not liable to any of those objections which have been urged against the scholastic use of the whole bible. Such mat-

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ter has been selected (historical, moral and miscellaneous) as has been thought most likely to please and engage as well as improve the young mind. The whole has been thrown into paragraphs of a convenient length for reading-lessons; and interspersed with many remarks.

As the book is designed for the use of Christians of all denominations indifferently, no remark has been made on any points which are disputed between Christians; and the remarks in general have a threefold object: 1stly, to inculcate the several divine virtues, and religion in general, from scripture history and example—2dly, to bring into view, in the most compendious manner, some of the evidences of the truth of Christianity; and 3dly, to illustrate the unequalled beauties of the sacred writings.

Among the advantages proposed by this selection are the following: The knowledge of the doctrines and moral duties of our holy religion will be hereby instilled into young minds, without any corrupting mixture. They will learn the nature of the Christian religion, not from second hand descriptions, or as it is drawn by a human pencil, but from a real view of the thing itself. And they will in this way be led to read the bible with a relish, as a pleasant employment; which relish may be likely "to grow with their growth and strengthen with their strength:" whereas it has been objected, that when youth are made to read those parts which they do not understand, they consider it as an irksome task, that sometimes occasions a disgust against the whole book.

It is further hoped, that some who are not incompetent judges may think this to be an advantageous method of defending our holy religion, and guarding inexperienced minds against the attacks of infidelity. If one should deny that this world were made by a wise and good Being, because of the defects which appear upon it, and the confusion that seems to reign in it, there might be an impossibility of answering all his quibbling arguments. The shortest and surest way would be to point out a number of the most striking beauties; the marks of wisdom and design, and the displays of goodness which appear on the face of the earth; observing withal, that seeming deformities may be "beauties in disguise."

Or, if a man who had been long shut up in a dark room should deny that the sun is the fountain of light, and pretend that it had no better title to that distinction than his own glimmering lamp; you would not undertake to confute all his quibbles, but rather bring him out to the open day, and show him the sun in its meridian glory, and let him then compare his lamp with it. In like manner the most striking beauties of the bible, drawn together and presented in a single point of view, may go further to convince some people of the divine excellency of that book, than a whole volume of accurate and learned reasoning in its favour.

Perhaps too much attention has been occupied in answering the minute and trivial objections of infidel writers : at least in a great measure, it seems to have been a fruitless task ; because without taking any notice at all of the answers, they have, from time to time, renewed their objections with as much confidence as if no answers had been given. This conduct has equally manifested their cunning and their dishonesty ; for they well knew that many would read their objections, who would never have opportunity or inclination to read the ingenuous and solid answers which had already been made to those objections.

It is an old maxim, that the bible is the best *expounder* of itself ; and perhaps it is equally true, that the bible is the best *windicator* of itself. We do not light a candle to see the sun : it shows itself to us by its own light. And when the great doctrines and truths of the bible, unmixed and without any foreign ornament, are drawn together and presented in a clear view, they carry powerful evidence of their own divinity : they have a spirit and energy which are peculiar to themselves. The collecting together the most plain and important doctrines and precepts in religion which are scattered through the bible, may be compared to collecting the rays of the sun into a *focus*, whereby they are made to act with the greater force.

With respect to the Dissertation on the style of our English bible, the concise proofs of Christianity, and the various remarks which are scattered through this work, it becomes me to say but little ; otherwise I might incur the imputation either of vanity on the one hand, or of an affected humility on the other. I will therefore only observe, that it is hoped, that these well meant essays will be conducive to the improvement of *youth* in knowledge and virtue ; and that some people of more mature age and enlarged understandings, may meet with valuable thoughts in them, which had heretofore escaped their notice.

Finally, a hope is indulged, that real Christians, of whatever denomination, will think this book a valuable present to bestow on a child, or any dear friend ; and that they will feel the propriety of introducing it into schools.

E. S.

A Dissertation

ON THE STYLE OR LANGUAGE OF OUR ENGLISH TRANSLATION OF THE BIBLE.

ALL who have any considerable knowledge of the English language well know that it has in some degree been corrupted, by intermixing with it words and phrases of a foreign kind. This corruption of our language seems to have taken its first rise from the circumstance of placing on the British throne a foreign prince, namely, William of Nassau: in consequence of this event, the British court being crowded with foreigners, an affectation of using foreign words and phrases began to prevail.

The evil was greatly increased by the war of the confederates with Lewis the 14th of France, which began in the reign of William, and continued through most of the reign of Queen Ann, his successor. By that war a number of the British nobility and commoners, as well as peasantry, were drawn over as soldiers, and were employed for several years on the continent of Europe; where, being mixed together with the people of several other nations, they were accustomed, at length, to express themselves in a mixed sort of language, consisting partly of words and phrases of a foreign stamp.

The ingenious Addison noticed and reprobated this inundation of foreign words in the following manner:—"The present war has so adulterated our language with strange words, that it would be impossible for one of our great grandfathers to know what his posterity had been doing, were he to read their exploits in a modern news-paper." (See No. 155 of the Spectator, where this affectation of using foreign words instead of English is delicately satirized.)

Other causes have co-operated, not only to corrupt our language with strange words, but also to *darken* it by such artificial arrangement of words as obscured the sense in the same degree that it improved the sound. Particularly, some authors of great fame have written in a very pompous affected style; among the most eminent of whom was Dr. Samuel Johnson, who, composing some of his celebrated books while his attention was partly occupied in compiling his dictionary, and by that means, having his head filled with technical terms, he distributed them with an unsparing hand; and disfigured his language by an unnatural stiffness and pomposity.

Many other writers of inferior abilities, affecting to form themselves by that celebrated model, have imitated with too much success, not the beautiful and noble thoughts, but the swollen stile of Dr. Johnson.

After Richardson and Fielding had obtained a fame as novelists, a numerous tribe of writers engaged in the same line. The shelves of book-sellers have been crowded with novels, which besides their

immoral tendency, and the entire barrenness of many of them as to common sense, have frequently been written in an unnatural swollen language. And as novels in latter years, have, unhappily, been a principle part of reading among the American youth, they have caught from them an unnatural taste with respect to language, as well as many impure and extravagant ideas.

From the aforementioned causes as well as others it has happened that many words not English have unnecessarily been mixed with our language; which in the mean time, has been obscured by such unnatural arrangements of words as hid the meaning, while they attempted to please the ear; and if we had not a standard of pure English, it might at length become impossible to separate the false from the true coin.

It is readily granted that in the progress of arts, some new words became necessary to express new ideas; and when new words have been either coined or borrowed from other languages, merely to supply the deficiency of our language, it was both necessary and advantageous: but the coining of new words, or introducing foreign words to express things which already had English names appropriated to them, occasions a redundancy, and breeds confusion in our language.

Now it has favorably happened that the Bible-translation, which is at present in use, was made before those innovations in our language began. Fifty-four men, distinguished for their knowledge, not only of the *Hebrew, Greek, and Latin*, as well as *English*, but also of the principal modern languages of Europe, were selected and appointed by king James 1st of England, A. D. 1604, to make a new English translation of the Bible.

Forty-seven of them began this task in the year 1607; and forming themselves into six divisions, they carefully compared the former English translations of the Bible, not only with the original, but also with translations into Spanish, and some other European languages. At length after abundance of care and labor, the English translation which is now in use, was published in the year 1613.

It is worthy of remark, that the *Grecian and Roman Classics*, which are justly considered the standard of purity and elegance in style, were studied much more thoroughly at that period than at any time since. And to this circumstance, in a great degree, it is probably owing that our English translation of the Bible is simple in its language and entirely free from affectation. The words made use of are pure English, and there is not a phrase from the beginning to the end that swells into bombast.

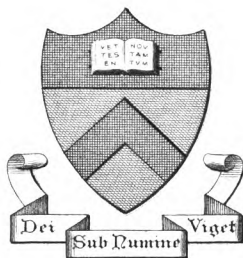
It is acknowledged that in our bible translation some words have become *obsolete*, and some thoughts might be better expressed in different phrases, in order to suit them to the delicacy of a modern ear; but with these small variations, and also rectifying a few

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BEAUTIES OF

land, earth, and the gathering together of the water called He seas : and God saw that it was good.

4....And God said, Let the earth bring forth grass the herb yielding feed and the fruit-tree yielding fruit after his kind, whose seed is in itself upon the earth and it was so. And the earth brought forth grass, and the herb yielding feed after his kind, and the tree yielding fruit, whose seed was in itself after his kind : and God saw that it was good. And the evening and the morning were the third day.

5....And God said, Let there be lights in the firmament of heaven, to divide the day from the night : and let them be for signs and for seasons and for days and for years : and let them be for lights in the firmament of heaven to give light upon the earth : and it was so. And God made two great lights ; the greater light to rule the day, and the lesser light to rule the night : He made the stars also.

6....And God set them in the firmament of heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness ; and God saw that it was good : and the evening and the morning were the fourth day.

7....And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven : And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind : and God saw that it was good.

8....And God blessed them, saying, Be fruitful and multiply and fill the waters in the seas, and let fowl multiply on the earth. And the evening and the morning were the fifth day.

9....And God said, let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind : and it was so. And God made the beasts of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind : and God saw that it was good.

10....And God said, Let us make man in our image, after our likeness ; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle and over all the earth.—So God created man in his own image, male and female created he them. And God blessed them.—And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

11....Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made. And he rested on the seventh day from all his work which he had made, and God blessed the seventh day and sanctified it : because that in it he had rested from all his works which God created and made.

REMARKS.

Events the most astonishing as well as most interesting are here related with great brevity, and with a simple grandeur. The origin of the heavens and all their hosts and of the earth with all its furniture passes, as it were, in review before us. The original institution of the Sabbath, so necessary to keep alive a sense of religion, is distinctly marked. “ We see human nature itself traced up to its source. We are made acquainted with the venerable father of all men ; of whose nature we all partake ; by whose conduct we are all affected,

and in the consequences of whose actions we are all to this day, deeply involved." What an invaluable treasure of knowledge is here contained in a few lines !—

CHAPTER II.

THE FALL OF MAN, OR INNOCENCE AND GUILT CONTRASTED.

1.... **T**HE Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life : and man became a living soul. And the Lord God planted a garden eastward in Eden ; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food : the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

2.... And a river went out of Eden to water the garden. And the Lord God took the man and put him into the garden to dress it, and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat ; but of the tree of the knowledge of good and evil thou shalt not eat of it ; for in the day that thou eatest thereof thou shalt surely die.

3.... And the Lord God said, It is not good that man should be alone ; I will make an help meet for him. And the Lord God made a woman, and brought her unto the man. And Adam said, This is now bone of my bone and flesh of my flesh. And Adam called his wife's name Eve, because she was the mother of all living.

4....Now the serpent was more subtle than any beast of the field which the Lord God had made ; and he said unto the woman, Yea, hath God said, ye shall not eat of every tree of the garden ? And the woman said to the serpent, We may eat of the fruit of the trees of the garden ; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

5....And the serpent said unto the woman, Ye shall not surely die : for God doth know that in the day ye eat thereof, then your eyes shall be opened : and ye shall be as Gods knowing good and evil.—And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat : and gave also to her husband with her, and he did eat.

6....And they heard the voice of the Lord God walking in the garden, in the cool of the day : and Adam and his wife hid themselves from the presence of the Lord God among the trees of the garden. And the Lord God called unto Adam, and said unto him, Where art thou ? And he said, I heard thy voice in the garden, and I was afraid, and I hid myself.

7....And he said, Hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat ? And the man said, The woman—she gave me of the tree and I did eat. And the Lord God said unto the woman What is this that thou hast done ? And the woman said, The serpent beguiled me, and I did eat.

8....And the Lord said unto the serpent, Because thou hast done this, thou art cursed above every beast of the field : upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will put enmity be-

tween thee and the woman, and between thy seed and her seed : it shall bruise thy head and thou shalt bruise his heel.

9....Unto the woman he said, I will greatly multiply thy sorrow. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it, cursed is the ground for thy sake : in sorrow shalt thou eat of it all the days of thy life. In the sweat of thy face shalt thou eat bread, till thou return unto the ground ; for out of it wast thou taken ; for dust thou art, and unto dust shalt thou return.

10....Therefore the Lord God sent him forth from the garden of Eden to till the ground from whence he was taken. So he drove out the man : and he placed at the east end of the garden of Eden, Cherubim and a flaming sword, which turned every way, to keep the tree of life, lest the man should eat thereof and live forever.

11....And Adam and Eve had two sons, Cain and Abel : Abel was a keeper of sheep, but Cain was a tiller of the ground. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel also brought of the firstlings of his flock and of the fat thereof.

12....And the Lord had respect unto Abel and to his offering : but unto Cain and to his offering he had not respect. And Cain was very wroth and his countenance fell. And the Lord said unto Cain, why art thou wroth ? and why is thy countenance fallen ? if thou doest well shalt thou not be accepted ? and if thou doest not well, sin lieth at the door.

13....And Cain talked with Abel his brother ; and it came to pass, when they were in the field, that Cain

rose up against Abel his brother, and slew him.* And the Lord said unto Cain, Where is Abel thy brother ? And he said, I know not : am I my brother's keeper ? And he said, What hast thou done ? The voice of thy brother's blood crieth unto me from the ground.

14....And now thou art cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hands. When thou tillest the ground, it shall not henceforth yield unto thee her strength. A fugitive and a vagabond shalt thou be in the earth.

15....And Cain said unto the Lord, my punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the earth ; and from thy face shall I be hid : and I shall be a fugitive and a vagabond in the earth ; and it shall come to pass, that every one that findeth me shall slay me.

REMARKS.

The horrors of a guilty conscience are not described more forcibly even by Shakspeare himself, than in the foregoing expressions of despairing Cain. We behold the wretch quaking with horror, a terror to himself and to all round about him. But here the question occurs, How could Cain be afraid of violence from the hands of men, seeing it does not appear that any man existed at that time, excepting himself and Adam his father ? To this question the following answer is taken from Dr. Hunter's sacred biography.

“ The birth of Seth is fixed, by the sacred history, in

* “ It is melancholy to observe [says Dr. Hunter] that the first quarrel in the world, the first human blood that was shed, were occasioned by *religion*, which was designed by God to be, and really is in itself, the dearest bond of union among men.” This awful instance, while it plainly shows that the best things may some times be perverted to the worst of purposes, is a solemn warning to children of men, to avoid all bitterness and wrath in their religious disputes.

the one hundred and thirtieth year of Adam : it is therefore reasonable to place the death of Abel two years earlier, or near it ; that is in the one hundred and twenty-eighth year of the world. Now though we should suppose (which is by no means certain) that Adam and Eve had no other sons, in the year of the world one hundred and twenty eight, but Cain and Abel, it must be allowed that they had daughters, who might early marry with their two sons. And no more than the descendants of these two are requisite to make a considerable number of men upon the earth, in the said year one hundred and twenty-eight.

“ For supposing them (Cain and Abel) to have been married in the nineteenth year of the world, they might have had each of them eight children in the twenty-fifth year. In twenty-five years more, the fiftieth of the world, their descendants, in a direct line, would be sixty-four persons. In the seventy-fifth year, at the same rate, they would amount to five hundred and twelve. In the one hundredth year, to four thousand and ninety-six. In the one hundred and twenty-fifth year, to thirty-two thousand seven hundred and sixty-eight.”

CHAPTER III.

T H E F L O O D .

A. M. or year of the World, 1656.

1.... **T**HE earth was corrupt before God ; and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt ; for all flesh had corrupted his way upon the earth. And God

saw that the wickedness of man was great upon the earth, and that every imagination of the thoughts of his heart was only evil continually.

2....And the Lord said, My spirit shall not always strive with man, for that he also is flesh. And God said unto Noah, The end of all flesh is come before me, for the earth is filled with violence through them: behold I will destroy man whom I have created, from the face of the earth.—Make thee an ark of Gopher wood; rooms shalt thou make in the ark, and pitch it within and without with pitch.

3....And, behold I, even I, do bring a flood of waters upon the earth, to destroy all flesh wherein is the breath of life from under heaven. But with thee will I establish my covenant: and thou shalt come into the ark; thou and thy sons, and thy wife, and thy sons wives with thee.

4....And the Lord said unto Noah, Come thou and all thy house into the ark: for thee have I seen righteous before me in this generation. For yet seven days and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth.

5....And Noah went in, and his sons, and his wife, and his sons' wives with him, (*in the whole, eight souls*) into the ark, because of the waters of the flood. Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth, there went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah. And the Lord shut him in.

6....And it came to pass, after seven days, that the waters of the flood were upon the earth. In the sixth hundredth year of Noah's life, in the second month,

the seventeenth day of the month, (*answering to the 7th day of December*) the same day were all the fountains of the great deep broken up, and the windows of heaven opened.

7... And the rain was upon the earth forty days and forty nights : and the waters increased and bare up the ark. And the waters prevailed exceedingly upon the earth : and all the hills that were under the whole heaven were covered. — Fifteen cubits upwards did the waters prevail ; and all flesh died that moved upon the earth ; all in whose nostrils was the breath of life, of all that was in the dry land died. And Noah only remained alive and they that were with him in the ark.

8... And the waters prevailed upon the earth an hundred and fifty days. And God remembered Noah and every living thing that was with him in the ark : and God made a wind to pass over the earth, and the waters assuaged. The fountains also of the deep, and the windows of heaven were stopped, and the rain from heaven was restrained.

9... And the waters returned from off the earth continually ; and the ark rested in the seventh month, on the seventeenth day of the month, (*or the sixth of May*) on the mountains of Ararat, (*in Armenia*.) And it came to pass that Noah opened the window of the ark which he had made. And he sent forth a raven, which went forth to and fro, until the waters were dried up from the face of the earth.

10... Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground. But the dove found no rest for the sole of her foot, and she returned unto him into the ark. And he stayed yet other seven days, and again he sent forth the dove out of the ark. And the dove came in to him in the evening, and, lo, in her mouth was an olive leaf plucked off.

11....So Noah knew that the waters were abated from off the earth. And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more. And Noah removed the covering of the ark, and looked, and behold the face of the ground was dry. And God spake unto Noah, saying, Go forth out of the ark. And Noah went forth, and his sons, and his wife, and his sons' wives with him: *(They having continued in the ark one year and eleven days.)*

12...And Noah builded an altar unto the Lord. And God blessed Noah and his sons; and God spake unto Noah and to his sons, saying, Behold I establish my covenant with you and with your seed after you; neither shall all flesh be cut off any more by the return of a flood. And God said, This is the token of the covenant, I do set my Bow in the cloud, and it shall be for a token of a covenant between me and the earth.

13... And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth; and of them was the whole earth overspread.

REMARKS:

Marks of the flood are still to be seen in every quarter of the globe. Large beds of oyster and other sea-shells, extending over several acres each, have frequently been found at a great distance from the sea, and sometimes in very elevated situations: also the bones of whales, and other fishes, buried deep in the earth.

In the words of a celebrated writer, "Whatever depths of the earth we examine, or whatever distances within land we seek, we most commonly find a number of fossil-shells, which being compared with others from the sea are found to be exactly of a similar shape and nature. They are found at the very bottom of

quarries and mines, on the top of even the highest mountains, as well as in the vallies and plains : and this not in one country alone, but in all places where there is any digging for marble, chalk, or any other terrestrial matters, that are so compact as to fence off the external injuries of the air, and thus preserve these shells from decay."

By the single family of Noah the earth was re-peopled. Noah himself is supposed to have gone eastward about one hundred and fifteen years after the flood, and to have laid the foundation of the Chinese monarchy. Ashur, son of Shem, built Nineveh, the capital of the Assyrian Empire. And there are two remarkable nations now in being, namely, the Jews and the Arabians, who both descended from Arphaxed, another son of Shem, in the line of Abraham.

Nimrod, a great grandson of Noah, in the line of Ham, founded the famous city Babylon. Cush, a son of Ham, is thought to have begun the settlement of Ethiopia, which in ancient times, was called the land of Cush. Misraim, another son of Ham, founded the kingdom of Egypt, about one hundred and sixty-four years after the flood. And Canaan, who was also a son of Ham, and grandson of Noah, was the father of the Canaanites; Sydonians, Tyrians, and Carthaginians; nations once famous, but long ago destroyed from the face of the earth.

The posterity of Japheth settled the western part of Asia, and the European countries; which, in scripture, are called the isles of the Gentiles. It may be proper to observe, that the single life of Noah almost connected the distant times of Adam and Abram; for Noah was born only one hundred and twenty-six years after the death of Adam, and lived till within two years of Abram's birth.

CHAPTER IV.

THE CONCILIATING CONDUCT OF ABRAM.

A. M. about 2087.

1.... **A**BRAM went up out of Egypt, he and his wife and all that he had, and Lot with him into the south. And Abram was very rich in cattle, in silver, and in gold. And he went on his journey from the south, even unto Bethel, unto the place of the altar, which he had made there at first; and there Abram called on the name of the Lord.

2.... And Lot also, who went with Abram had flocks, and herds, and tents: and the land was not able to bear them that they might dwell together; for their substance was great. And there was a strife between the herdsmen of Abram's cattle, and the herdsmen of Lot's cattle.

3... And Abram said unto Lot, Let there be no strife between me and thee, and between my herdsmen and thy herdsmen; for we are brethren. Is not the whole land before thee? Separate thyself, I pray thee from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left.

4.... And Lot beheld all the plain of Jordan, that it was well watered every where, even as the garden of the Lord: then Lot chose him all the plains of Jordan. And they separated themselves one from the other; and Abram dwelt in the land of Canaan.

REMARKS.

The character of Abram is greatly revered by Mahometans, as well as by Jews and Christians; and the

generosity of his conduct in this instance is no inconsiderable mark of his uncommon excellence. He stood toward Lot in a superior relation: he was his uncle, and had even been a father to him. Indeed, in every point of view, he was Lot's superior. It might, therefore, have seemed reasonable in Abram, on their proposed separation, to have claimed the first choice of situation.

But this right of precedence he voluntarily gave up, and conceded it to the inferior party—not from weakness or cowardice, as Chedorlaomer and the other confederate kings could witness, whom he vanquished in battle, but from the impulse of a generous and noble heart. This conciliatory overture of Abram to his nephew, while it manifested a great and a good mind, did, at the same time, exhibit an amiable example which it would be highly useful to contemplate.

This example is particularly recommended to the serious notice of the forward and petulant, who engage in trivial contentions and captious law suits, and seem to think it a point of honor to be unyielding and boisterous, even in the merest trifles. Let such people learn from the conduct of that great and good man, Abram, that a truly noble mind is not petulant and captious, but mild and accommodating.

CHAPTER V.

THE HEROIC AND DISINTERESTED CONDUCT OF ABRAM.

1.... **I**T came to pass, in the days of Amraphel, king of Shinar, Arioch, king of Ellasar, Chedorlaomer, king of Elam, and Tidal, king of Nations; that these

made war with Bera, king of Sodom, and with Birtba, king of Gomorrah. And there went out the king of Sodom, and the king of Gomorrah; and they joined battle with them, in the valley of Siddim.

2....And the vale of Siddim was full of slime pits; and the king of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain. And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way. And they took Lot, Abram's brother's son, and his goods, and departed.

3....And there came one who had escaped, and told Abram the Hebrew. And when Abram heard that his brother was taken captive, he armed his trained servants born in his own house, three hundred and eighteen, and pursued them unto Dan.

4....And he divided himself against them, he and his servants by night, and smote them. And he brought back all the goods, and also brought back his brother Lot, and his goods, and the women also, and the people.

5....And the king of Sodom went out to meet him. And Melchizedek, king of Salem, (*afterwards called Jerusalem*) brought forth bread and wine: and he was the priest of the most high God. And he blessed him and said, Blessed be Abram of the most high God, possessor of heaven and earth: and blessed be the most high God, who hath given thine enemies into thine hand. And he gave him tithes of all.

6....And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself. And Abram said to the king of Sodom, I have lifted up mine hand unto the Lord, the most high God, the possessor of heaven and earth, that I will not take any thing

BEAUTIES OF

that is thine, even to a shoe latchet, lest thou shouldest say I have made Abram rich.

REMARKS.

The personal bravery of Abram in rescuing his captive friends and neighbors, and recovering their goods ; his noble independence of mind in declining the offer of the king of Sodom, and his disinterested and dignified conduct throughout the whole affair, are entitled to a high degree of honor. And who does not see, in this instance, a near resemblance between Abram, the venerable Chaldean, and the American Washington ? Both of them risked their own lives, from benevolent motives and principles ; and both refused those pecuniary rewards which were due to their services.

CHAPTER VI.

ABRAM'S HOSPITALITY, COURTESY AND BENEVOLENCE.

A. M. 2107.

1.... **W**HEN Abram was ninety years old and nine, the Lord appeared unto Abram, and said unto him, I am the Almighty God ; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly ; neither shall thy name any more be called Abram ; but thy name shall be Abraham ; for a father of many nations have I made thee.

2.... And the Lord appeared unto him in the plains of Mamre ; and he sat in the tent door in the heat of the day. And he looked, and, lo, three men stood by

him : and when he saw them, he ran to meet them, from the tent door, and bowed himself toward the ground, and said, My Lord, it now I have found favor in thy sight, pass not away I pray thee from thy servant.

3....Let a little water I pray you, be fetched, and wash your feet, and rest yourselves under the tree ; and I will fetch a morsel of bread, and comfort ye your hearts ; after that ye shall pass on : for therefore have ye come to your servant.—And they said : So do as thou hast said. And Abraham hastened into the tent to Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth.

4....And Abraham ran unto the herd, and fetched a calf, tender and good, and gave it unto a young man ; and he hastened to dress it. And he took butter, and milk, and the calf which he had dressed, and set it before them ; and he stood by them under the tree, and they did eat.

5....And the men rose up from thence, and looked towards Sodom ; and Abraham went with them, to bring them on the way. And the Lord said, Shall I hide from Abraham that thing which I do : seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him ? for I know him, that he will command his children, and his household after him, and they shall keep the way of the Lord.

6....And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous ; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me, and if not I will know. And the men turned their faces from thence, and went towards Sodom : but Abraham stood yet before the Lord.

7....And Abraham drew near and said, Wilt thou also destroy the righteous with the wicked? peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the city for fifty righteous that are therein? that be far from thee—to slay the righteous with the wicked. Shall not the judge of all the earth do right?

8....And the Lord said, if I find in Sodom fifty righteous, then I will spare all the place for their sakes. And Abraham answered and said, Behold, now I have taken upon me to speak unto the Lord, who am but dust and ashes; peradventure there should lack five of the fifty righteous; wilt thou destroy all the city for lack of five? And he said, If I find there forty and five I will not destroy it.

9....And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said I will not do it for forty's sake. And he said, Oh let not the Lord be angry, and I will speak: peradventure that thirty shall be found there. And he said, I will not do it if I find thirty there.

10....And he said, Behold now I have taken upon me to speak unto the Lord: peradventure there shall be twenty found there. And he said, I will not destroy it for twenty's sake. And he said, Oh let not the Lord be angry, and I will speak yet but this once: peradventure ten shall be found there. And he said, I will not destroy it for ten's sake.

REMARKS.

While the fervent and persevering intercession of Abraham for his wicked neighbors, the Sodomites, was a mark of the singular benevolence of his mind, his courteous and hospitable character is, in the meantime, worthy of notice and imitation. He entertained

angels *unawares*—supposing them to be mere men. Sitting in his tent ~~door~~ and observing three strangers in the street, the kindness of his heart prompted him to invite them in.

He did not, with a cold formality, send one of his servants to them : but went himself. His *pace* accorded with the warm feelings of his heart : he *ran* to meet them ; and, according to the eastern manner of expressing civility, bowed himself to the ground. His invitation was such as could leave no doubt of their being welcome ; for it was warm and hearty.

He made ready the best things for their entertainment ; and, tho' he had many servants, he stood by his guests while they were eating, and courteously waited upon them himself. And finally, when they took their leave, he did not *send*, but went *personally*, though greatly advanced in age, to bring them on their way.—This noble specimen, in comparison with the false and cold-hearted *Chesterfieldian* politeness, is like the pure gold compared with tinsel.

CHAPTER VII.

THE DESTRUCTION OF SODOM.

A. M. 2107.

1.... **N**OW pride, fulness of bread, and abundance of idleness were in Sodom ; and the people of Sodom gave themselves over to *wantonness* and *abominations*, and were sinners exceedingly before the Lord. But Lot was a just man, and was grieved from day to day with their filthy communications.

2....And there came two angels to Sodom at even : and Lot sat in the gate of Sodom ; and Lot seeing them, rose up to meet them ; and he bowed himself with his face toward the ground ; and he said, Behold, now, my Lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your way. And they said, Nay, but we will abide in the street all night.

3 ...And he pressed upon them greatly ; and they turned in unto him, and entered into his house ; and he made them a feast, and did bake unleavened bread, and they did eat. But before they lie down ; the men of the city, even the men of Sodom, compassed the house round about, both old and young : and they called unto Lot, and said unto him, Where are the men that came in to thee this night ? bring them out unto us, that we may *abuse* them.

4....And Lot went out at the door unto them, and shut the door after him : and said, I pray you, brethren, do not so wickedly : unto these men do nothing ; for therefore came they under the shadow of my roof. And they said, stand back. And they said again, This one fellow came in to sojourn, and he will needs be a judge ; now we will deal worse with thee than with them.

8....And they pressed sore upon the man, even Lot, and came near to break the door. But the men put forth their hand, and pulled Lot into the house to them, and shut the door : and they smote the men who were at the door of the house, with blindness, both small and great : so that they wearied themselves to find the door.

6....And the men said unto Lot, Hast thou here any besides ? Son-in-law, and thy sons, and thy daughters,

and whatsoever thou hast in the city, bring them out of this place ; for we will destroy this place, because the cry of them is waxen great before the face of the Lord ; and the Lord hath sent us to destroy it. And Lot went out, and spake unto his sons-in-law which married his daughters, and said, up, get you out of this place, for the Lord will destroy this city. But he seemed as one that mocked unto his sons-in-law.

7....And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters which are here ; lest thou be consumed in the iniquity of the city. And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters ! the Lord being merciful to him ; and they brought him forth, and set him without the city.

8....And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life ; look not behind thee, neither stay thou in all the plain, escape to the mountain, lest thou be consumed. And Lot said unto them, Oh ! not so, my Lord ; behold, now thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me, in saving my life ; and I cannot escape to the mountain, lest some evil take me, and I die.

9....Behold now, this city is near to flee unto, and it is a little one : Oh ! let me escape thither ? is it not a little one ? and my soul shall live. And he said, See I have accepted thee concerning this thing also, that I will not overthrow this city for the thing which thou hast spoken. Haste thee, escape thither ; for I cannot do any thing till thou be come thither. Therefore the name of the city was called Zoar.

10 ...The sun was risen upon the earth when Lot entered into Zoar. Then the Lord rained upon Sodom,

and Gomorrah, brimstone and fire from the Lord out of heaven; and he overthrew the cities and all the plain, and all the inhabitants of the cities.

11.... And Abraham got him up early in the morning to the place where he stood before the Lord: and he looked toward Sodom and Gomorrah, and toward all the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace.

REMARKS.

The ground where Sodom and Gomorrah stood, and the whole vale of Siddin, was sunk, and is overflowed by the lake called *Asphaltites*, on account of the Bitumen with which it abounds. It is also called the *Dead Sea*, by reason that it contains neither animal, nor vegetable life.

Volney affirms that there is no verdure to be seen on its banks, nor a fish to be found within its waters. Thus the place, whose inhabitants were miraculously destroyed nearly four thousand years ago, for their abominable wickedness, seems still to bear the evident marks of the divine displeasure.

CHAPTER VIII.

AN ANCIENT SPECIMEN OF POLITENESS.

A. M. about 2145.

1.... **I**T came to pass that Sarah (*Abraham's wife*) died, and Abraham came to mourn for Sarah, and to weep for her. And Abraham stood up from before his dead, and spake unto the sons of Heth, saying, I am a

stranger and a sojourner with you ; give me a possession of a burying place with you, that I may bury my dead out of my sight,

2....And the children of Heth answered Abraham, saying unto him, Hear us, my Lord : thou art a mighty prince among us ; in the choice of our sepulchres bury thy dead : None of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead. And Abraham stood up and bowed himself to the people of the land, even to the children of Heth.

3....And he communed with them, saying, If it be your mind that I should bury my dead out of my sight, hear me, and intreat for me to Ephron, that he may give me the cave of Machpelah which he hath ; for as much money as it is worth shall he give it me, for a possession of a burying-place among you. And Ephron answered Abraham in the audience of the children of Heth, saying, Nay, my Lord, hear me :

4....The field I give thee, and the cave that is there, in I give it thee ; in the presence of the sons of my people give I it thee ; bury thy dead. And Abraham bowed down himself before the people of the land ; and he spake unto Ephron, in the audience of the people of the land, saying, But if thou wilt give it, I pray thee hear me : I will give thee money for the field, take it of me, and I will bury my dead there.

5....And Ephron answered Abraham, saying unto him, My Lord hearken unto me ; the land is worth four hundred shekels of silver ; what is that betwixt me and thee ? bury therefore thy dead. And Abraham hearkened unto Ephron, and Abraham weighed unto Ephron the silver which he had named in the audience of the sons of Heth, four hundred shekels of silver, current money with the merchant.

6....And the field of Ephron, and the cave which was therein, and all the trees that were in the field, were made sure unto Abraham, for a possession, in the presence of the children of Heib. (*This is the earliest record extant of the transfer of land, and of the use of money in commerce.*)

CHAPTER IX.

A REMARKABLE DREAM.

A. M. 2944.

1....**N**OW Isaac called Jacob, his son, and blessed him, and charged him, and said unto him, thou shalt not take a wife of the daughters of Canaan. (*Because the daughters of Canaan were wicked and worshipped idols.*) Arise, go to Padan-Aram, to the house of Bethuel, thy mother's father, and take thee a wife from thence: and God Almighty bless thee.

2....And Jacob went out from Beersheba, and went toward Haran: and he lighted upon a certain place, and tarried there all night, because the sun was set, and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep.

3....And he dreamed, and behold, a ladder set upon the earth, and the top of it reached to heaven: and, behold, the angels of God ascending and descending upon it. And behold the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy children.

4....And thy children shall be (*numerous*) as the dust of the earth: * and in thy seed (*meaning the Messiah,*

of the earth * and in thy seed (meaning the Messiah, or Christ, who sprang from Jacob) shall all the nations of the earth be blessed. And behold, I am with thee, and will keep thee in all places whither thou goest; and will bring thee again into this land.

* This divine promise of multiplying the posterity of Jacob has been fulfilled to a most astonishing extent: for his descendants already, at a moderate computation, have exceeded two hundred millions of people. They have existed more than three thousand five hundred years; and will probably continue to exist, as a distinct class of people, to the end of the world. And the time may come, when the number of Jacob's posterity shall exceed the whole number of the inhabitants of the earth at any one period since the creation.

The history of this people, from their origin down to the present day, is filled with wonders. While the whole world besides, was sunk into gross idolatry, they all along preserved the knowledge and the worship of the one true God. They have always been hated by other nations; and frequent attempts have been made to root them out of the earth; and yet they have long survived the utter ruin of the Assyrians, the Grecians, the Romans, and their other mighty conquerors and oppressors.

Though faithless as to their general character, they have preserved with wonderful fidelity and zeal, the very books wherein their aggravated crimes are recorded, and which represent them to have been, through successive generations, an ungrateful and rebellious race of people. They have now, for more than seventeen hundred years, been dispersed over the whole world, and have suffered every kind of indignity, insult and misery. And all this was predicted with astonishing exactness, by their great prophet Moses, more than

5....And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place, and I knew it not. And he was afraid, and said, How dreadful is this place ! This is none other but the house of God, and this is the gate of heaven. And Jacob rose early in the morning, and took the stone that he had put for his pillow, and set it up for a pillar.

6....And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace ; then shall the Lord be my God.

CHAPTER X.

THE AFFECTIONATE MEETING OF TWO BROTHERS WHO HAD BEEN AT VARIANCE.

A. M. 2265.

1....**N**OW Jacob went on his way, and the angels of God met him : and when Jacob saw them, he three thousand years ago, particularly in the twenty-eighth chapter of Deuteronomy.

They are implacable enemies of the Christian religion, and yet are the living and incontestible witnesses of its truth ; for they carry with them, every where, the prophetic writings, which had their accomplishment in Jesus Christ : and the awful destruction of their city, and the horrible calamities which the nation has since suffered most remarkably correspond with our Saviour's predictions.

said, This is God's host. And Jacob sent messengers before him to Esau his brother, unto the land of Seir : and he commanded them, saying, Thus shall ye speak unto my lord Esau ; thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now. And I have oxen, and flocks, and men servants, and women servants : and I have sent to tell my lord, that I may find grace in thy sight.

2....And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him. Then Jacob was greatly afraid and distressed : and he divided the people that were with him, and the flocks, and herds, and the camels, into two bands : and said if Esau come to the one company, and smite it, then shall the other company escape.

3....And Jacob said, O God of my father Abraham, and God of my father Isaac, the Lord, which saidest unto me, return unto thy country, and to thy kindred, and I will deal well with thee, deliver me, I pray thee, from the hand of my brother Esau, for I fear him, lest he will come and smite me, and the mother with the children.

4....And he took of that which came to his hand, a present for Esau his brother. So went the present over before him, and himself lodged that night in the company. And Jacob looked, and, behold, Esau came, and with him four hundred men. And he passed over before, and bowed himself to the ground seven times, until he came near to his brother.

5....And Esau ran to meet him, and embraced him, and fell on his neck and kissed him : and they wept. And he lifted up his eyes, and saw the women, and the children, and said, Who are those with thee ? And Jacob said, The children, which God hath graciously giv-

en thy servant. And he said, what meanest thou by all this drove which I met ?

6....And Jacob said, These are to find grace in the sight of my lord. And Esau said, I have enough, my brother, keep that thou hast unto thyself. And Jacob said, Nay I pray thee ; it now I have found grace in thy sight, then receive my present at my hand, because God hath dealt graciously with me, and because I have enough : and he urged him, and he took it. So Esau returned on his way to Seir.

CHAPTER XI.

The following story is inimitably beautiful : it is related with an artless simplicity, and abounds with interesting and most affecting incidents : perhaps nothing can be found equally pathetic among even the fictions of poetry and romance. I remember reading a deistical author, who said, (though he was opposed to the Bible in general) that he never read the story of Joseph without tears. Some have affected to embellish the story of Joseph by adding fictitious circumstances, and dressing it out in a florid style ; which has proved equally absurd as to attempt to improve the native colours of the lily, or the rose, by daubing them with paint.

THE STORY OF JOSEPH.

A. M. from 2276 to 2300.

1....**N**OW Jacob loved Joseph more than all his children, because he was the son of his old age ; and he made him a coat of many colours ; and when his

brethren saw that their father loved him more than all his brethren, they hated him and could not speak peaceably unto him.

2....And Joseph dreamed a dream, and told it to his brethren ; and he said unto them, hear, I pray you, this dream which I have dreamed : For, behold, we were binding sheaves in the field, and, lo, my sheaf arose and also stood upright : and behold, your sheaves stood round about and made obeisance to my sheaf. And his brethren said, shalt thou indeed reign over us ? And they hated him yet the more for his dreams.

3....And his brethren went to feed their father's flock in Shechem : and Jacob said unto Joseph, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks ; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem. And a certain man found him, and, behold, he was wandering in the field : and the man asked him saying, What seekest thou ?

4...And he said, I seek my brethren : tell me, I pray thee, where they feed their flocks. And the man said, They are departed hence : for I heard them say, Let us go to Dothan : And Joseph went after his brethren, and found them in Dothan. And when they saw him afar off, they conspired against him to slay him : and they said one to another, Behold this dreamer cometh. Come now, therefore, and let us slay him, and cast him into some pit ; and we will say, some evil beast hath devoured him : and we shall see what will become of his dreams.

5....And Reuben heard it, and he delivered him out of their hands ; and said let us not kill him. And Reuben said unto them, Shed not blood but cast him into this pit that is in the wilderness : (*designing to rid*

him out of their hands, that he might deliver him to his father again.)

6....And, when Joseph was come unto his brethren, they stripped Joseph out of his coat, his coat of many colours that was on him ; and they took him, and cast him into a pit ; and they sat down to eat bread. And they looked and behold a company of Ishmaelites came from Gilead, with their camels, bearing spicery, and balm, and myrrh, going to carry it down to Egypt.

7....And Judah said unto his brethren, What profit is it if we slay our brother and conceal his blood ; come, and let us sell him to the Ishmaelites, *(and not murder him,)* for he is our brother, and our flesh. And his brethren were content. And they drew up Joseph out of the pit and sold him to the Ishmaelites for twenty pieces of silver.*

8....And Reuben *(who was absent when Joseph was sold)* returned unto the pit ; and, behold Joseph was not in the pit ; and he rent his clothes ; and he returned unto his brethren, and said, the child is not ; and I, whither shall I go ? And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood.

9....And they brought the coat of many colours to their father ; and said, This have we found, know now whether it be thy son's coat or no. And he knew it, and said it is my son's coat ; an evil beast hath devoured him ; Joseph is without doubt rent in pieces.

10....And Jacob rent his clothes, and put sackcloth on his loins, and mourned for his son many days. And

* *Joseph was seventeen years old when his brethren sold him ; and he was a slave in Egypt, under Potiphar, ten years, and was bound in prison three years.*

all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning.—Thus his father wept for him.

11....And Joseph was brought down to Egypt; and Potiphar an officer of Pharaoh, captain of the guard, bought him of the Ishmaelites.—And the Lord was with Joseph, and he was a prosperous man. And his master saw that the Lord was with him, and that the Lord made all he did to prosper in his hand; and he made him overseer over his house, and all that he had he put in his hand: and the Lord blessed the Egyptian's house for Joseph's sake; and the blessing of the Lord was upon all he had in the house, and in the field.

12....And Joseph was a goodly person and well favoured: and his master's wife cast her eyes upon Joseph, and tempted him to do wickedness. But he refused and said unto his master's wife, Behold, my master hath committed all that he hath to my hand: there is none greater in this house than I; neither hath he kept back any thing from me, but thee, because thou art his wife: how then can I do this great wickedness, and sin against God?

13....And it came to pass as the spake unto Joseph day by day, and he hearkened not unto her, that she caught him by the garment, when they were together alone in the house—but he left his garment in her hand, and fled, and gat him out.

14....And when she saw this, she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us, to mock us: he came in unto me to abuse me, and I cried with a loud voice; and when he heard that I lifted up my voice and cried, he left his garment with me, and gat him out.

15....And she laid up his garment by her, until his lord came home : and she spake unto him the same words ; and when his master heard the words of his wife which she spake unto him, saying, after this manner did thy servant to me ; his wrath was kindled. And Joseph's master put him into the prison, a place where the king's prisoners were bound.

16....But the Lord was with Joseph, and shewed him mercy, and gave him favor in the sight of the keeper of the prison : And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison : and that which he did the Lord made it to prosper.

17....And it came to pass, after these things, that Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers ; and he put them into the prison where Joseph was bound : and the captain of the guard charged Joseph with them. And they dreamed a dream both of them, in one night. And Joseph came in unto them, in the morning, and looked upon them, and, behold, they were sad.

18....And he asked them, saying, Wherefore look ye so sadly to-day ? And they said unto him, We have dreamed a dream, and there is no interpreter of it.— And Joseph said unto them, do not interpretations belong to God ? Tell me them, I pray you. And the chief butler told his dream to Joseph, and said to him ;

19....In my dream, behold a vine was before me ; and in the vine were three branches, which seemed to blossom and shoot forth clusters of ripe grapes, and I pressed them into Pharaoh's cup, and I gave the cup in to Pharaoh's hand.

20....And Joseph said unto him, This is the inter-

pretation of it: the three branches are three days. Yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place, and thou shalt deliver Pharaoh's cup into his hand, as formerly.

21....But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me; and make mention of me unto Pharaoh, and bring me out of this house: for indeed I was stolen away out of the land of the Hebrews; and here also have I done nothing, that they should put me into the dungeon.

22....When the chief baker saw that the interpretation was good, he said unto Joseph, I also was in my dream, and, behold, I had three white baskets on my head: and in the uppermost basket there was of all manner of bake meats for Pharaoh; and the birds did eat them out of the basket upon my head.

23....And Joseph answered and said, This is the interpretation thereof: the three baskets are three days. Yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree, and the birds shall eat thy flesh from off thee.

24....And it came to pass the third day, which was Pharaoh's birth day, that he made a feast unto all his servants.—And he restored the chief butler to his butlership again, and he gave the cup into Pharaoh's hand: but he hanged the chief baker, as Joseph had interpreted to them. Yet did not the chief butler remember Joseph, but forgot him.

25....And it came to pass, at the end of two full years, that Pharaoh dreamed; and, behold, he stood by the river. And behold, there came up, out of the river, seven well-favoured kine, and fat-fleshed: and they fed in a meadow. And, behold, seven other kine came up after them out of the river,

ill-favoured, and lean-fleshed ; and stood by the other kine, upon the brink of the river.—And the ill-favoured, and lean-fleshed kine did eat up the seven well-favoured, and fat kine. So Pharaoh awoke.

26....And he slept, and he dreamed the second time : and, behold, seven ears of corn came up upon one stalk, rank and good. And, behold, seven thin ears, and blasted by the east wind sprung up after them : and the seven thin ears devoured the seven rank and good ears. And Pharaoh awoke, and, behold, it was a dream.

27....And, in the morning, his spirit was troubled ; and he sent, and called for all the magicians, and wise men of Egypt ; and Pharaoh told them his dreams ; but there was none that could interpret them unto Pharaoh. Then spake the chief butler unto Pharaoh, I do remember my fault this day.

28....Pharaoh was wroth with his servants, and put me in prison, both me, and the chief baker ; and we dreamed a dream in one night, I and he. And there was then with us a young man, an Hebrew, servant to the captain of the guard ; and we told him, and he interpreted to us our dreams : and, as he interpreted to us, so it was : me he restored unto mine office, and him he hanged.

29....Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon ; and he shaved himself, and changed his raiment, and came in unto Pharaoh. And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it ; and I have heard say of thee that thou canst understand a dream to interpret it. And Joseph answered Pharaoh, saying, it is not in me : God shall give Pharaoh an answer of peace.—And Pharaoh told Joseph his dream.

30....And Joseph said unto Pharaoh, the dream of Pharaoh is one : God hath shewed Pharaoh what he is about to do. The seven good kine, and the seven good ears are seven years : and the seven thin and ill-favoured kine, and the seven empty ears blasted with the east wind, shall be seven years of famine.

31....Behold, there come seven years of great plenty throughout all the land of Egypt. And there shall arise after them seven years of famine very grievous and the famine shall consume the land.

32....Now, therefore, let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. And let Pharaoh appoint officers over the land ; and let them gather the food of those good years, that food may be in store in the land, against the seven years of famine, and the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.

33....And Pharaoh said unto his servants, Can we find such an one as this is, a man in whom the spirit of God is ? And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art, thou shalt be over my house and people : only in the throne will I be greater than thou.

34... And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in a vesture of fine linen, and put a gold chain about his neck : and he made him to ride in the second chariot which he had ; and they cried before him, bow the knee, and he made him ruler over all the land of Egypt.

35....And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt. And in the seven plenteous years the earth brought forth by handfuls : and Joseph gathered corn as the sand of the sea. And the seven years of plenteousness

were ended, and the seven years of dearth began to come ; and the dearth was in all lands ; but in the land of Egypt there was bread. And all countries came in to Egypt, to Joseph, for to buy corn.

36....Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another ? And he said, Behold, I have heard that there is corn in Egypt : get ye down thither, and buy for us from thence ; that we may live, and not die. And Joseph's ten brethren went down to buy corn in Egypt.

37....And Joseph's brethren came, and bowed down themselves before him, with their faces to the earth. And Joseph knew his brethren ; but made himself strange unto them, and spake roughly unto them. And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye are spies : to see the nakedness of the land ye are come.

38....And they said unto him, Nay my lord ; but to buy food are thy servants come ; we are all one man's sons ; we are true men, thy servants are no spies.— And he said unto them, Nay, but to see the nakedness of the land ye are come.

39....And they said, thy servants are twelve brethren, the sons of one man in the land of Canaan ; and behold, the youngest is this day with our father, and one is not. And Joseph said unto them, That is it that I spake unto you, saying, ye are spies ; hereby ye shall be proved ; for ye shall not go hence except your youngest brother come hither.

40....Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether there be any truth in you ; or else surely ye are spies.—And he put them all together into

prison three days. And Joseph said unto them the third day, This do, and live ; for I fear God.

41....If ye be true men, let one of your brethren be bound in the house of your prison ; go ye, carry corn for the famine of your houses : but bring your youngest brother unto me, so shall your words be verified, and ye shall not die. And they did so.

42....And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear ; therefore is this distress come upon us.—And Reuben answered them, saying, Spake I not unto you, saying, do not sin against the child ? and ye would not hear ; therefore, behold, also his blood is required.

43....And they knew not that Joseph understood them, for he spake unto them by an interpreter. And he turned himself about from them, and wept : and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes, Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way.

44....And they laded their asses with the corn, and departed hence.—And as one of them opened his sack to give his ass provender in the inn, he espied his money ; for, behold, it was in the sack's mouth. And he said unto his brethren, My money is restored : and, lo, it is even in my sack.—And their heart failed them, and they were afraid, saying one to another, what is this that God hath done unto us ?

45....And they came unto Jacob their father, and told him all that befel them, in Egypt. And it came to pass as they emptied their sacks, that, behold, eve-

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ry man's money was in his sack ; and when both they and their father saw the bundles of money they were afraid.—And Jacob their father said unto them, Me have ye bereaved of my children ; Joseph is not, and Simeon is not, and ye will take Benjamin away : all these things are against me.

46....And Reuben spake unto his father, saying, Slay my two sons, if I bring him not unto thee : deliver him into my hand, and I will bring him to thee again. And he said, my son shall not go down with you : for his brother is dead, and he is left alone ; if mischief befall him in the way in which ye go, then shall ye bring down my gray hairs with sorrow to the grave.

47....And it came to pass when they had eaten up the corn which they had brought out of Egypt (*the famine continuing sore in the land*) that their father said unto them, Go again, buy us a little food.—And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you.—If thou wilt send our brother with us, we will go down and buy thee food ;

48....But if thou wilt not send him, we will not go down. And Israel said, Wherefore dealt ye so ill with me as to tell the man whether ye had yet any brother ? And they said, The man asked us straightly of our state, and of our kindred, saying, Is your father yet alive ? have ye another brother ? and we told him according to the tenor of these words.

49....Could we certainly know that he would say, Bring thy brother down ? And Judah said unto Israel his father, send the lad with me, and we will arise and go, that we may live, and not die, both we, and thou, and our little ones, I will be surety for him ; of my hand shalt thou require him ; if I bring him not unto

thee, and set him before thee, then let me bear the blame forever.

50....And their father Israel said unto them, If it must be so now, do this : take of the best fruits of the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts and almonds ; and take double money in your hand ; and the money that was brought again in the mouth of your sacks, carry it again in your hand ; peradventure it was an oversight.

51....Take also your brother, and arise, go again unto the man, that he may send away your other brother, and Benjamin ; if I be bereaved of my children, I am bereaved.

52....And the men took the present, and they took double money in their hand, and Benjamin ; and rose up, and went down to Egypt, and stood before Joseph. —And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring these men home, and slay, and make ready ; for these men shall dine with me at noon.—And the man did as Joseph bade ; and the man brought the men into Joseph's house.

53....And the men were afraid, because they were brought into Joseph's house ; and they said, Because of the money that was returned in our sacks at the first time, are we brought in, that he may seek occasion against us, and fall upon us, and take us for bondmen. —And they came near to the steward of Joseph's house, and they communed with him at the door of the house, and said, O sir ! we came, indeed, down at the first time to buy food ;

54....And it came to pass, when we came to the inn, that we opened our sacks, and, behold, every man's money was in the mouth of his sack ; and we have

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brought it again in our hand. And other money have we brought down in our hand to buy food ; we cannot tell who put our money in our sacks.

55....And he said, Peace be unto you, fear not : your God, and the God of your father hath given you treasure in your sacks : I had your money. And he brought Simeon out unto them. And the man brought the men into Joseph's house. And they made ready the present against Joseph came at noon ; for they had heard that they should eat bread there.

56....And when Joseph came home, they brought him the present, which was in their hand into the house, and bowed themselves to him to the earth. And he asked them of their welfare, and said, Is your father well ? The old man of whom you spake, is he yet alive ? And they answered, Thy servant our father is in good health, he is yet alive. And they bowed down their heads, and made obeisance.

57....And he saw his brother Benjamin, his mother's son, and said, Is this your younger brother, of whom ye spake unto me ? and he said, God be gracious unto thee, my son. And Joseph made haste ; for his bowels did yearn upon his brother ; and he sought where to weep : and he entered into his chamber, and wept there.

58....And he washed his face, and went out, and refrained himself, and said, Set on bread. And he took and sent messes unto them, from before him : But Benjamin's mess was five times as much as any of theirs. And they drank and were merry with him.

59....And he commanded the steward of his house, saying, Fill the men's sacks with food, and put every man's money in his sack's mouth ; and put my cup, the silver cup in the sack's mouth of the youngest, and his

corn money. And he did according to the word that Joseph had spoken.

60....As soon as the morning was light the men were sent away : and when they were gone out of the city, and not got far off, Joseph said unto the steward, Up, follow after these men ; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good ? Is not this it in which my lord drinketh ? Ye have done evil in so doing. And he overtook them, and he spake unto them these same words.

61....And they said unto him, Wherefore saith my lord these words ? God forbid that thy servants should do according to this thing. Behold, the money which we found in our sacks' mouth we brought again unto thee : how then should we steal out of thy lord's house silver or gold ? With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen.

62....And he said, Now let it be according to your words : he with whom it is found shall be my servant ; and ye shall be blameless. Then they speedily took down every man's sack to the ground, and opened every man his sack. And he searched, and the cup was found in Benjamin's sack. Then they rent their clothes, and returned to the city. And Judah, and his brethren came to Joseph's house ; and they fell before him on the ground.

63....And Joseph said unto them, what deed is this that ye have done ? And Judah said, What shall we say unto my lord ? What shall we speak ? or how shall we clear ourselves ? God hath found out the iniquity of thy servants : Behold, we are my lord's servants, both we, and he also with whom the cup is found. And he said, God forbid that I should do so : but the man in

whose hand the cup is found, he shall be my servant ; and as for you, get ye up in peace to your father.

64....Then Judah came near unto him, and said, O my lord, let thy servant, I pray thee, speak a word in my lord's ear, and let not thine anger burn against thy servant ; for thou art even as Pharaoh. My lord asked his servants, saying, Have ye a father, or a brother ?

65....And we said unto my lord, We have a father, an old man, and a child of his old age, a little one : and his brother is dead, and he alone is left of his mother, and his father loveth him. And thou saidest unto thy servants, Bring him down unto me, that I may set mine eyes upon him. And we said unto my lord, The lad cannot leave his father ; for if he should leave his father, his father would die.

66....And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more. Now, when we came up unto thy servant my father, we told him the words of my lord. And our father said, Go again and buy us a little food. And we said if our youngest brother be with us, then will we go down : for we may not see the man's face except our youngest brother be with us.

67....And thy servant my father said unto us, Ye know that my wife bare me two sons : and the one went out from me, and I said ; surely he is torn in pieces ; and I saw him not since ; and if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave.

68...Now, therefore, when I come to thy servant my father, and the lad be not with us ; (seeing that his life is bound up in the lad's life) it shall come to pass, when he seeth that the lad is not with us, that he will die : and thy servants shall bring down the gray hairs

of thy servant our father with sorrow to the grave. For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame unto my father forever.

69....Now, therefore, I pray thee, let thy servant abide instead of the lad a bondman to my Lord ; and let the lad go up with his brethren. For how shall I go up to my father, and the lad be not with me ? lest peradventure I see the evil that shall come on my father.*

70....Then Joseph could not refrain himself before all them that stood by him ; and he cried, Cause every man to go out from me : and there stood no man with him while Joseph made himself known unto his brethren. And he wept aloud : and Joseph said unto his brethren, I am Joseph ; doth my father yet live ? And his brethren could not answer him : for they were troubled at his presence.†

** This speech of Judah is a strain of the most pathetic eloquence that ever flowed from a heart bleeding with anguish ; and I will venture to say, that there is nothing of the kind in Cicero or Demosthenes, in Virgil or Homer that will bear a comparison with it.*

† " None of Joseph's brethren are introduced as uttering aught, either to express their present joy, or palliate their former injuries to him. On all sides, there immediately ensues a deep and solemn silence ; a silence infinitely more eloquent and expressive, than any thing else that could have been substituted in its place.

— Had Thucydides, Herodotus, Livy, or any of the celebrated classic historians, been employed in writing this history ;—when they came to this point, they would doubtless, have exhausted all their fund of eloquence in furnishing Joseph's brethren with laboured and studied harangues ; which, however fine they might have been

71....And Joseph said unto his brethren, Come near to me, I pray you : and they came near : And he said, I am Joseph your brother whom ye sold into Egypt. Now, therefore, be not grieved, nor angry with yourselves, that ye sold me hither : for God did send me before you to preserve life.

72... For these two years hath the famine been in the land ; and yet there are five years, in the which there shall be neither earing nor harvest. And God sent me before you, to save your lives by a great deliverance. So now, it was not you that sent me hither, but God : and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

73....Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt ; come down unto me, and tarry not. And thou shalt dwell in the land of Goshen, and thou shalt be near unto me : and there will I nourish thee, lest thou, and thy household come to poverty.

74....And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you. And ye shall tell my father of all my glory

in themselves, would nevertheless have been unnatural, and altogether improper on the occasion. For when such variety of contrary passions broke in upon them, what tongue was able to utter their hurried and distracted thoughts ? When remorse, surprize, shame, joy and gratitude, struggled together in their bosoms, how uneloquently would their lips have performed their duty ?—How unfaithfully their tongues have spoken the language of their hearts ? In this case, silence was truly eloquent and natural, and tears expressed what oratory was incapable of."

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in Egypt, and of all that ye have seen : and ye shall haste, and bring down my father hither. And he fell upon his brother Benjamin's neck, and wept ; and Benjamin wept upon his neck. Moreover, he kissed all his brethren, and wept upon them : and after that his brethren talked with him.

75....And Joseph gave them waggons, and gave them provision for the way. To all of them he gave each man changes of raiment ; but to Benjamin he gave three hundred pieces of silver, and five changes of raiment.

76....And to his father he sent after this manner ; ten asses laden with the good things of Egypt, and ten laden with corn, and bread, and meat for his father by the way. So he sent his brethren away, and they departed : and he said unto them, See that ye fall not out by the way.

77....And they went up out of Egypt, and came into the land of Canaan unto Jacob their father ; and told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not. And they told him all the words of Joseph : and when he saw the waggons, which Joseph had sent to carry him, the spirit of Jacob their father revived. And Jacob said, it is enough ; Joseph my son is yet alive ; I will go and see him before I die.

REMARKS.

Moses, the writer of the book of Genesis, besides possessing the spirit of inspiration, might have been acquainted with most of the facts that are recorded in that book, by unquestionable tradition. Methuselah was cotemporary with Adam two hundred and forty three years.

Shem was cotemporary with Methuselah, ninety-eight years : and Shem lived, after the flood, five hundred and two years : and was cotemporary with Abram, one hundred and fifty years. Therefore, Abram, by a very direct tradition, was acquainted with the history of Adam and his immediate descendants, and also with the history of the flood, and the dispersion of the sons of Noah and the countries which they respectively possessed, &c. And those facts might easily have been preserved in the family of Abram, till the time of Moses.

CHAPTER XII.

THE BONDAGE AND MIRACULOUS DELIVERANCE OF THE ISRAELITES.

A. M. from 2410 to 2458.

1.... **N**OW there arose up a new King over Egypt, who knew not Joseph : and he said unto his people, Behold, the people of the children of Israel are more, and mightier than we. Come on, let us deal wisely with them, lest they multiply ; and it come to pass, that when there shall out any war, they join unto our enemies, and fight against us, and so get them up out of the land.

2.... Therefore they did set over them task-masters, to afflict them with their burdens : and they built for Pharaoh treasure cities.* And Pharaoh charged all his

* *It is an opinion of Volney (and he seems to support it with solid reasoning) that those slave holders, the ancient Egyptians, were Negroes ; and that the world is, in a great measure, indebted for the invention*

people, saying, Every son that is born (of the Hebrew women) ye shall cast into the river; and every daughter ye shall save alive.

3....And there went a man of the house of Levi (namely Amram) and took to wife a daughter of Levi (namely Jochebed.) And the woman bare a son: and when she saw him that he was a goodly child, she hid him three months. And when she could no longer hide him, she took for him an ark of bulrushes, and daubed it with slime, and with pitch, and put the child therein: and she laid it in the flags by the river's brink (it being the river Nile) And his sister (Miriam) stood afar off, to observe what would be done to him.

4....And the daughter of Pharaoh, (*Thermuthis by name*) came down to wash herself at the river; and her maidens walked along by the river's side: and when she saw the ark among the flags, she sent her maid to fetch it. And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrew children.

5....Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? And Pharaoh's daughter said to her, Go. And the maid went, and called the child's mother. And Pharaoh's daughter

of useful arts, to that race of people, the Negroes, who are now some of the most debased part of all the human species. Strange as this may seem, there is a parallel instance. The Georgians and Circassians, who descended from the ancient Grecians, a people that were renowned for their inimitable genius and love of liberty, are a very stupid race, and have even been in the habit, for several centuries past, of selling their own children, to the Turks, for slaves.

said unto her, Take this child away, and nurse it for me ; and I will give thee thy wages.

6....And she took the child and nursed it. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses : and she said, Because I drew him out of the water. And Moses was learned in all the wisdom of the Egyptians ; and was mighty in words and in deeds.

7....And it came to pass, when Moses was grown, that he went out unto his brethren, and looked on their burdens, and he spied an Egyptian smiting an Hebrew, one of his brethren. And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand.*

8....And when Moses went out on the second day, behold, two men of the Hebrews strove together : and he said to him who did the wrong, Wherefore smitest thou thy fellow ? and he said, Who made thee a prince and a judge over us ? Intendest thou to kill me as thou killedst the Egyptian ? And Moses feared, and said, Surely this thing is known. Now, when Pharaoh heard this thing, he sought to slay Moses.

9....But Moses fled from the face of Pharaoh, and dwelt in the land of Midian : and he sat down by a well. Now, the priest of Midian had seven daughters : and they came and drew water, and filled the trough, to water their father's flock. And the shepherds came,

** The justification of this deed of Moses is pleaded, on the principle, that his nation was under the most unmerited and grievous oppression ; and that the Egyptian whom he slew was in the act of grossly abusing, and, perhaps, might be attempting to murder the oppressed Hebrew.*

and drove them away : but Moses stood up, and helped them, and watered their flock.

10....And when they came to their father, he said, How is it that ye are come so soon to day ? And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew water enough for us, and watered the flock. And he said to his daughters, And where is he ? Why is it that ye have left the man ? Call him that he may eat bread. And Moses was content to dwell with the man : and he gave Moses Zipporah his daughter.

11....Now Moses kept the flock of Jethro his father-in-law, the priest of Midian : and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb. And the Angel of the Lord appeared unto him in a flame of fire out of the midst of a bush : and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

12....And Moses said, I will now turn aside and see this great sight, why the bush is not burned. And God called unto him out of the midst of the bush, and said, Moses, Moses ! And he said, Here am I. And he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob.—And Moses hid his face ; for he was afraid to look upon God.

13....And the Lord said, I have surely seen the affliction of my people, which are in Egypt, and have heard their cry by reason of their task-masters : for I know their sorrows. And I am come down to deliver them out of the hands of the Egyptians.

14....Go and gather the elders of Israel together, and say unto them, The God of your fathers appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt : and I will bring

you up out of the affliction of Egypt, unto a land flowing with milk and honey.

15....And Moses answered, and said, But, behold, they will not believe me, nor hearken unto my voice : for they will say, The Lord hath not appeared unto thee.—And the Lord said unto him, What is in thine hand ? and he said, A rod. And he said, cast it on the ground. And he cast it on the ground, and it became a serpent : and Moses fled from before it.

16....And the Lord said unto Moses, Put forth thine hand and take it by the tail.—And he put forth his hand and caught it, and it became a rod in his hand : that they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob hath appeared unto thee.

17....And Moses returned to Jethro his father-in-law, and said unto him, Let me go, I pray thee, and return unto my brethren, who are in Egypt, and see whether they be yet alive.—And Jethro said to Moses, Go in peace. And Moses took the rod of God in his hand.—And the Lord said unto Moses, When thou returnest into Egypt, see that thou do all these wonders before Pharaoh, which I have put in thine hand.

18....And the Lord said to Aaron (*Moses' elder brother*) Go into the wilderness to meet Moses. And he went, and met him in the mount of God, and kissed him. And Moses told Aaron all the words of the Lord, who had sent him, and all the signs which he had commanded him. And Moses and Aaron went, and gathered together all the elders of the children of Israel.

19....And Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people. And the people believed : and when they heard that the Lord had visited the children of Israel,

and that he had looked upon their affliction, then they bowed their heads, and worshipped.

20....And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the Lord God of Israel, let my people go. And Pharaoh said, Who is the Lord, that I should obey his voice, to let Israel go? I know not the Lord, neither will I let Israel go. And he said unto them, Wherefore do ye, Moses and Aaron, hinder the people from their work? Get you unto your burdens.

21....And Pharaoh said, Behold, the people of the land are many, and ye make them rest from their burdens: let there more work be laid upon the men, that they may labour therein: and let them not regard vain words.—And the officers of the children of Israel did see that they were in evil case.

22....And the Lord spake unto Moses and unto Aaron, saying, When Pharaoh shall speak unto you, saying, Shew a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent. And Moses and Aaron went in unto Pharaoh, and they did so as the Lord had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.

23... Then Pharaoh also called the wise men and the forcerers: now the magicians of Egypt, they also did in like manner with their enchantments; for they cast down every man his rod, and they became serpents; but Aaron's rod, swallowed up their rods.

24....And the Lord said unto Moses, Pharaoh's heart is hardened, he refuseth to let the people go. Take thy rod, and stretch out thine hand upon the waters of Egypt, that they may become blood. And Pharaoh turned, and went into his house, neither did he set his heart to this also.

25....And the Lord said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh ; and it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains, upon man and upon beast throughout all the land of Egypt.

26....And they took ashes of the furnace, and stood before Pharaoh ; and Moses sprinkled it up toward heaven ; and it became a boil breaking forth with blains upon man and upon beast.—And the magicians could not stand before Moses because of the boil : for the boil was upon the magicians, and upon all the Egyptians.—And Pharaoh's heart was hardened, and he hearkened not unto them.

27....And the Lord said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt. And Moses stretched forth his rod toward heaven, and the Lord sent thunder and hail, and the fire ran along upon the ground.—So there was hail and fire mingled with the hail very grievous, so that there was none like it in all the land of Egypt.

28....And the hail smote, throughout all the land of Egypt, all that was in the field, both man and beast : and the hail smote every herb of the field, and brake every tree of the field.—And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time : the Lord is righteous, and I and my people are wicked. Entreat the Lord, for it is enough, that there be no more mighty thunderings and hail : and I will let you go.

29....And Moses said unto him, As soon as I am gone out of the city I will spread abroad my hands unto the Lord : and the thunder shall cease, neither shall there be any more hail ; that thou mayest know that the earth

is the Lord's. But as for thee and thy servants, I know that ye will not yet fear the Lord God.

30....And Moses went out of the city from Pharaoh, and spread abroad his hands unto the Lord : and the thunders and hail ceased, and the rain was not poured upon the earth. And when Pharaoh saw that the rain, and the hail, and the thunders were ceased, he sinned yet more and hardened his heart, he and his servants.

31....And the Lord said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt. And Moses stretched forth his hand toward heaven ; and there was a thick darkness in all the land of Egypt three days. They saw not one another, neither arose any from his place for three days : but all the children of Israel had light in their dwellings.

32....But Pharaoh's heart was hardened, and he would not let the people go. And Pharaoh said unto Moses, Get thee from me, take heed to thyself, see my face no more : for in that day thou seest my face thou shalt die. And Moses said, Thou hast spoken well : I will see thy face again no more.

33....And the Lord spake unto Moses, yet will I bring one plague more upon Pharaoh, and upon Egypt : afterwards he will let you go hence. And it came to pass, that, at midnight, the Lord smote all the first born in the land of Egypt, from the first-born of Pharaoh, who sat on his throne, unto the first-born of the captive in the dungeon. And Pharaoh rose up in the night he and all his servants, and all the Egyptians ; and there was a great cry in Egypt : for there was not a house where there was not one dead.*

* " Pagan authors, of an early antiquity, who have spoken of Moses, seem to have been acquainted

34....And he called for Moses and Aaron by night, and said, rise up, and get ye forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said, Also take your flocks and your herds, as ye have said, and be gone: and bless me also.

35....And the Egyptians were urgent upon the people that they might send them out of the land in haste: for they said, we be all dead men.—And the people took their dough before it was leavened, their kneading troughs being bound up in their clothes upon their shoulders.

36...And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants turned against the people; and they said, Why have we done this, that we have let Israel go from serving us? And he made ready his chariot and took the people with him. And he took six hundred chosen chariots, and captains over every one of them.—And the Egyptians pursued after the children of Israel, and overtook them encamped by the sea.

37....And the children of Israel lifted up their eyes, and, behold the Egyptians marched after them: and they were sore afraid; and the children of Israel cried out unto the Lord. And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? Wherefore hast thou dealt thus with us? For it had been better for us to

with the history of those astonishing miracles which he wrought in Egypt. Both Diodorus and Herodotus mention the miserable condition to which that country was reduced by the wonderful plagues that preceded the emigration of the Hebrew tribes."

ENCYCLOPÆDIA.

serve the Egyptians than that we should die in the wilderness.

38....And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will shew you to day ; for the Egyptians whom ye have seen to day, ye shall see them again no more forever. The Lord shall fight for you, and ye shall hold your peace. And the Lord said unto Moses, Speak unto the children of Israel that they go forward : but lift thou up thy rod, and stretch out thine hand over the sea, and divide it : and the children of Israel shall go on dry ground through the midst of the sea.

39....And the Angel of God, who went before the camp of Israel, removed, and went behind them ; and the pillar of the cloud went from before their face, and stood behind them. And it came between the camp of the Egyptians and the camp of Israel ; and it was a cloud and darkness to them, but it gave light by night to these.

40....And Moses stretched out his hand over the sea ; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon dry ground ; and the waters were a wall unto them, on the right hand, and on their left. And the Egyptians pursued and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen. ,

41....And the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians. And Moses stretched forth his hand over the sea, and the sea returned to his strength, when the morning appeared, and the Egyptians fled against it : and the Lord overthrew the Eyp-

tians in the midst of the sea. And the waters covered the chariots, and the horsemen, and all the host of Pharaoh, that came into the sea after them : there remained not so much as one of them.

42....But the children of Israel walked upon dry land in the midst of the sea : and the waters were a wall unto them, on their right hand, and on their left.—Thus the Lord saved Israel that day out of the hand of the Egyptians, and Israel saw the Egyptians dead upon the sea shore. And Israel saw that great work which the Lord did upon the Egyptians : and the people feared the Lord, and believed the Lord, and his servant Moses.

CHAPTER XIII.

THE SOLEMN PUBLICATION OF THE LAW OF TEN COMMANDMENTS.

A. M. 2513.

1....**N**OW the Lord said unto Moses, Go unto the people, and sanctify them to-day, and to-morrow : and be ready against the third day ; for the third day the Lord will come down in the sight of all the people upon Mount Sinai. And it came to pass, on the third day in the morning, that there were thunders and lightnings and a thick cloud upon the Mount, and the voice of the trumpet exceeding loud ; so that all the people that was in the camp trembled.

2....And Moses brought forth the people out of the camp, to meet with God ; and they stood at the nether part of the Mount. And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire :

and the smoke thereof ascended as the smoke of a furnace, and the whole Mount quaked greatly.

3....And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice. And the Lord came down upon Mount Sinai, on the top of the Mount ; and the Lord called Moses up to the top of the Mount ; and Moses went up. And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

4....Thou shalt have no other Gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in Heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them : for I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children, unto the third and fourth generation of them that hate me, and shewing mercy unto thousands of them that love me and keep thy commandments.

5....Thou shalt not take the name of the Lord thy God in vain ; for the Lord will not hold him guiltless that taketh his name in vain.

6....Remember the sabbath day to keep it holy. Six days shalt thou labour and do all thy work : but the seventh day is the Sabbath of the Lord thy God : in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates : for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day : wherefore the Lord blessed the Sabbath-day, and hallowed it.

7....Honour thy father and thy mother ; that thy days may be long upon the land which the Lord thy God giveth thee.

8....Thou shalt *do no murder*. * Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbour.

9....Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maid servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

10....And the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking : and when the people saw it, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear : but let not God speak with us, lest we die. And Moses said unto the people, Fear not, for God is come to prove you, and that his fear may be before your faces, that ye sin not.

** This divine precept, Thou shalt do no murder, perfectly accords with human feelings ; and every heart must consent to it as being holy, just and good. But a barbarous custom, established in a dark and brutish age, does still maintain its ground, though it directly violates this divine law, and outrages all genuine feelings of humanity : I mean duelling.*

It surely must be affecting to every benevolent mind, that even in our enlightened country this practice has been suffered and is now fast increasing : a practice that wantonly sports with the tears of the widow and orphan, and with the blood of men, and that sets at defiance the great and sacred statute law of heaven.

THE BIBLE.
CHAPTER XIV.

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MANNA.

A. M. 2552.

1.... **A**ND they took their journey from Elim ; and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai. And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness.

2.... And the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full : for ye have brought us forth into the wilderness, to kill this whole assembly with hunger.

3.... Then said the Lord unto Moses, Behold, I will rain bread from heaven for you ; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law or not. And it shall come to pass that on the sixth day they shall prepare that which they bring in ; and it shall be twice as much as they gather daily.

4.... And Moses and Aaron said unto all the congregation, At even, then ye shall know that the Lord hath brought you out from the land of Egypt. And in the morning, then ye shall see the glory of the Lord ; for that he heareth your murmurings against the Lord ; and what are we, that ye murmur against us ?

5.... And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, come near before the Lord : for he hath heard your murmurings. And

it came to pass, as Aaron spake unto the whole congregation of the children of Israel that they looked toward the wilderness, and, behold, the glory of the Lord appeared in the cloud.

6....And the Lord spake unto Moses, saying, I have heard the murmurings of the children of Israel; Speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread: and ye shall know that I am the Lord your God. And it came to pass, that even the quails came up, and covered the camp; and in the morning the dew lie round about the host.

7....And when the dew that lie was gone up, behold upon the face of the wilderness there was a small round thing as small as the hoar frost on the ground. And when the children of Israel saw it, they said, one to another, it is manna: for they knew not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat.

8....This is the thing which the Lord hath commanded, gather it, every man according to his eating; an omer for every man; according to the number of your persons, take ye every man for them which are in the tents. And the children of Israel did so, and gathered, some more, some less. And when they did measure it with an omer, he that gathered much had nothing over, and he that gathered little had no lack.

9....And it came to pass, that on the sixth day they gathered twice as much bread, two omers for a man: and all the rulers of the congregation came and told Moses. And he said unto them, this is that which the Lord hath said, to-morrow is the rest of the holy Sabbath unto the Lord: take that which ye will bake to

day, and see the that ye will see the : and that which remaineth over lay up for you, to be kept until the morning

10....So the people rested on the seventh day. And the house of Israel called the name thereof manna ; and it was like coriander-seed, white : and the taste of it was like wafers made with honey.

11....And Moses said, This is the thing which the Lord commanded, fill an omer of it, to be kept for your generations ; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.

12....And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the Lord, to be kept for your generation. And the children of Israel did eat manna forty years until they came to a land inhabited.

CHAPTER XV.

A BLASPHEMER STONED.

1....**N**OW the son of an Israelitish woman, whose father was an Egyptian, went out among the children of Israel ; and this son of the Israelitish woman and a man of Israel strove together in the camp : and the Israelitish woman's son blasphemed the name of the Lord, and cursed.

2....And they brought him to Moses : and they put him in ward, that the mind of the Lord might be shewed them. And the Lord spake unto Moses, saying, Bring forth him that hath cursed without the camp, and let all who heard him lay their hands upon his head, and let all the congregation stone him.

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3....And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin. And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him : as well the stranger as he that is born in the land, when he blasphemeth the name of the Lord, he shall be put to death.

4....And Moses spake to the children of Israel, that they should bring forth him who had cursed out of the camp, and stone him with stones. And the children of Israel did as the Lord commanded.

REMARKS.

The foregoing passage of sacred history is a solemn and awful warning against profane cursing and swearing : this is an heinous evil that shall not go unpunished ; for the Lord will not hold them guiltless who take his name in vain. As profane swearing is offensive to heaven, it quenches the good spirit, hardens the heart, and stupifies the conscience, and plainly betokens a depraved and ungodly mind.

Profane language is, moreover, contemptible for its *vulgarity, or ill manners*. It violates the rules of good breeding ; it is a gross insult upon any well bred and respectable company ; it degrades a gentleman to a level with a clown ; and in a *lady*, it is peculiarly indelicate and disgusting.

A youth who wishes for innocence and peace of mind and to be respectable in the world, will carefully shun such foul and polluted language.

THE BIBLE.
CHAPTER XVI.

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THE ACHIEVEMENTS OF GIDEON.

A. M. 2759.

1.... **N**OW the children of Israel did evil in the sight of the Lord ; and the Lord delivered them into the hand of Midian seven years. And because of the Midianites the children of Israel made them the dens which are in the mountains, and caverns, and strong holds.

2.... And so it was, when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the east : and they encamped against them, and destroyed the increase of the earth, and left no sustenance for Israel ; for they came up with their cattle, and their tents, as grasshoppers for multitude ; both they and their camels were without number. And Israel was greatly impoverished because of the Midianites ; and the children of Israel cried unto the Lord.

3.... And the Lord sent a prophet unto the children of Israel, who said unto them, Thus saith the Lord God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage, and I delivered you out of the hand of all who oppressed you. And I said unto you, I am the Lord your God ; fear not the gods of the Amorites in whose land ye dwell : but ye have not obeyed my voice.

4 ... And there came an Angel of the Lord, and sat under an oak which was in Ophrah, that pertained unto Joash : and his son Gideon threshed wheat by the wine-press, to hide it from the Midianites. And the Angel of the Lord appeared unto him, and said unto him, The Lord is with thee, thou mighty man of valor

5....And Gideon said unto him, O my Lord, if the Lord be with us, why then is all this befallen us? and where be all his miracles which our fathers have told us of, saying, Did not the Lord bring us up from Egypt? But now the Lord hath forsaken us, and delivered us into the hands of the Midianites.

6....And the Lord looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have I not sent thee? And he said unto him, Oh my Lord wherewith shall I save Israel? Behold my family is poor in Manasseh, and I am the least in my father's house. And the Lord said unto him, surely I will be with thee, and thou shalt smite the Midianites as one man.

7....And he said unto him, If now I have found grace in thy sight, then shew me a sign that thou talkest with me. Depart not hence, I pray thee, until I come unto thee, and bring forth my present, and set it before thee. And he said, I will tarry until thou come again. And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour; the flesh he put in a basket, and he put the broth in a pot, and brought it out unto him under the oak, and presented it.

8....And the Angel of God said unto him, Take the flesh and the unleavened cakes, and lay them upon this rock, and pour out the broth. And he did so. Then the Angel of the Lord put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the Angel of the Lord departed out of his sight.

9....And when Gideon perceived that he was an Angel of the Lord, Gideon said, Alas, O Lord God! for because I have seen an Angel of the Lord face to face.

And the Lord said unto him, Peace be unto thee, fear not : thou shalt not die. Then Gideon built an altar there unto the Lord.

10....And it came to pass the same night, that the Lord said unto him, Take thy father's young bullock, and throw down the altar of Baal which thy father hath, and cut down the grove that is by it ; and build an altar unto the Lord thy God upon the top of this rock, in the ordered place, and take the bullock, and offer a burnt sacrifice with the wood which thou shalt cut down.

11....Then Gideon took ten men of his servants, and did as the Lord had said unto him : and so it was, because he feared his father's household, and the men of the city, that he could not do it by day, that he did it by night.

12....And when the men of the city arose early in the morning, behold, the altar of Baal was cast down, and the grove was cut down that was by it, and the second bullock was offered upon the altar that was built. And they said one to another, Who hath done this thing ? And when they inquired, and asked, they said, Gideon the son of Joash, hath done this thing.

13....Then the men of the city said to Joash, Bring out thy son, that he may die : because he hath cast down the altar of Baal, and because he hath cut down the grove that was by it. And Joash said unto all who stood against him, Will ye plead for Baal ? will ye save him ? He that will plead for him, let him be put to death whilst it is yet morning : if he be a God, let him plead for himself, because one hath cast down his altar.

14....Then all the Midianites, and the Amalekites,

and the children of the east, were gathered together, and went over, and pitched in the valley of Jezreel. But the spirit of the Lord came upon Gideon, and he blew a trumpet, and Abiezer was gathered after him. And he sent messengers throughout all Manassah; who also was gathered after him: and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali; and they came up to meet him.

15....Then Gideon and all the people who were with him, rose up early, and pitched beside the well of Harod: So that the host of the Midianites were on the north side of them, in the valley. And the Lord said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me.

16....Now, therefore, proclaim in the ears of the people, saying, Whosoever is fearful and afraid, let him return, and depart early from Mount Gilead: and there returned of the people, twenty and two thousand, and there remained ten thousand.

17....And the Lord said unto Gideon, the people are yet too many: bring them down unto the water, and I will try them for thee there: and it shall be, of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go.

18....So he brought down the people unto the water: and the Lord said unto Gideon, Every one that lappeth of the water with his tongue shall set by himself: likewise every one who boweth down upon his knees to drink. And the number of them who lapped, putting their hand to their mouth, was three hundred men: but all the rest of the people bowed down upon their knees to drink water.

19....And the Lord said unto Gideon, By the three hundred men, who lapped will I save you, and deliver the Midianites into thine hand; and let all the other people go every man to his place. So the people took victuals in their hand, and the trumpets: and he sent all the rest of Israel, every man unto his tent, and retained those three hundred men. And the host of Midian was beneath him in the valley.

20....And it came to pass the same night, that the Lord said unto him, Arise, get thee down into the host; for I will deliver it into thine hand. But if these fear to go down, go thou with Phurah thy servant down to the host. Then went he down with Phurah his servant into the outside of the armed men that were in the host. And the Midianites, and the Amalekites lie along the valley like grasshoppers or multitudes.

21....And when Gideon was come, behold, there was a man who told a dream unto his fellow, and said, Behold, I dreamed a dream, and, lo, a cake of barley bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, and the tent lie along. And his fellow answered and said, This is nothing else but the sword of Gideon, the son of Joash, a man of Israel; for into his hand hath God delivered Midian, and all the host.

22....And it was so, when Gideon heard the telling of the dream, and the interpretation thereof, that he worshipped, and returned into the host of Israel, and said, Arise, for the Lord hath delivered into your hand the host of Midian. And he divided the three hundred men into three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers. And he said unto them, Look on me, and do likewise: when I blow with the trumpet,

then blow ye the trumpets also on every side of the camp, and say, The sword of the Lord, and of Gideon.

23....So Gideon, and the three hundred men, who were with him, came unto the outside of the camp, in the beginning of the middle watch : and they blew the trumpets, and brake the pitchers, which were in their hands ; and they cried, The sword of the Lord, and of Gideon. And they stood, every man in his place round about the camp, and all the host ran, and cried, and fled, And the men of Israel pursued after the Midianites.

24....Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more ; and the country was in quietness forty years in the days of Gideon. And the men of Israel said unto Gideon, Rule thou over us, both thou, and thy son, and thy son's son also ; for thou hast delivered us out of the hand of the Midianites. And Gideon had three score and ten sons by his wives. And his concubine who was at Shechem, she also bare him a son, and she called his name Abimelech.

25....And Gideon died in a good old age : and after Gideon was dead, the children of Israel remembered not the Lord their God, who had delivered them out of the hand of all their enemies on every side ; neither shewed they kindness to the house of Gideon, according to all the goodnels which he shewed to Israel.

CHAPTER XVII.

*JOTHAM'S PARABLE; IN CONNECTION
WITH THE HISTORY OF ABIMELECH.*

A. M. about 2835.

1.... **N**OW, after the death of Gideon, Abimelech, the son of the concubine, went to Shechem, unto his mother's brethren, and communed with them, and with all the family of the house of his mother's father, saying, I speak, I pray you, in the ears of the men of Shechem, whether it is better for you either that all the sons of Gideon, who are three score and ten persons reign over you, or that one reign over you? Remember also that I am your bone and your flesh.

2.... And his mother's brethren spake of him in the ears of the men of Shechem all these words; and their hearts inclined to follow Abimelech; for they said, He is our brother. And they gave him three score and ten pieces of silver, out of the house of Baalberith; wherewith Abimelech hired vain and light persons, who followed him.

3.... And he went unto his father's house at Ophrah, and slew his brethren, the sons of Gideon, being three score and ten persons, upon one stone; notwithstanding, yet Jotham the youngest son of Gideon, was left; for he hid himself. And all the men of Shechem gathered together, and all the house of Millo, and went and made Abimelech king, by the plain of the pillar that was in Shechem.

4.... And when they told it to Jotham, he went and stood in the top of mount Gerizim, and lifted up his voice, and cried, and said unto them, Hearken unto

me, ye men of Shechem, that God may hearken unto you.

5....The trees went forth on a time to anoint a king over them ; and they said unto the olive-tree, Reign thou over us. But the olive-tree said unto them, Should I leave my fatness, wherewith by me they honor God and man, and go to be promoted over the trees ?

6....And the trees said unto the fig-tree, Come thou and reign over us. But the fig-tree said unto them, should I forsake my sweetness, and my good fruit, and go to be promoted over the trees ? Then said the trees unto the vine, Come thou and reign over us. And the vine said unto them, Should I leave my wine which cheereth *every one*, and go to be promoted over the trees ?

7....Then said all the trees unto the bramble, Come thou, and reign over us. And the bramble said unto the trees, If in truth ye anoint me king over you, then come, and put your trust in my shadow ; and if not, let fire come out of the bramble and devour the cedars of Lebanon.

8....Now, therefore, if ye have done truly and sincerely, in that ye have made Abimelech king, and if ye have dealt well with Gideon and his house, and have done unto him according to the deservings of his hands ; then rejoice ye in Abimelech, and let him also rejoice in you. But if not let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo : and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech. And Jotham ran away and fled for fear of Abimelech his brother.

9....And when Abimelech had reigned three years over Israel, then God sent an evil spirit between Abimelech and the men of Shechem ; and the men of She-

them dealt treacherously with Abimelech : that the cruelty done to the threescore and ten sons of Gideon might come, and their blood be laid upon Abimelech their brother who slew them ; and upon the men of Shechem who aided in killing his brethren.

10....And the men of Shechem set liers in wait for him in the top of the mountain ; and they robbed all who came that way by them : and it was told Abimelech. And he took the people and divided them into three companies, and laid wait in the field, and looked, and behold, the people were come forth out of the city ; and he rose up against them and smote them.

11....And Abimelech, and the company that was with him, rushed forward, and stood in the entry of the gate of the city : and the other companies ran upon all the people who were in the fields, and slew them. And Abimelech fought against the city all that day : and he took the city, and slew the people who were therein.

12....And when all the men of the tower of Shechem heard thereof, they entered into an hold of the house of the god Berith. And it was told Abimelech that all the men of the tower of Shechem were gathered together : And Abimelech gat him up to Mount Zalmon, he and all the people who were with him ; and Abimelech took an ax in his hand, and cut down a bough from the trees, and took it, and laid it on his shoulder, and said unto the people who were with him, What ye have seen me do, make haste and do as I have done.

13....And all the people likewise cut down every man his bough, and followed Abimelech, and put them to the hold, and set the hold on fire upon them ; so that all the men of the tower of Shechem died also, about a thousand men and women.

14....Then went Abimelech to Thebez, and encamp-

ed against Thebez, and took it. But there was a strong tower within the city, and thither fled all the men and women, and all they of the city, and shut it to them; and gat them up to the top of the tower. And Abimelech came unto the tower, and fought against it, and went hard unto the door of the tower, to burn it with fire.

15....And a certain woman cast a piece of millstone upon Abimelech's head and all to break his skull. Then he called hastily unto the young man his armour-bearer, and said unto him, draw thy sword and slay me, that men may not say of me, A woman slew him. And his young man thrust him through, and he died.

16....Thus God rendered the wickedness of Abimelech, which he did unto his father, in slaying his seventy brethren. And all the evil of the men of Shechem did God render upon their heads; and upon them came the curse of Jotham the son of Gideon,

REMARKS.

The parable of Jotham is the most ancient composition of the kind that is known to be on record. Not only is it beautifully adapted to the particular circumstances which gave rise to it; but also it conveys an interesting *moral*, that ought to engage the notice and contemplation of mankind in every age.

The olive tree, the fig tree and the vine, rich in their own resources, as well as pleasant and useful in their nature and fruits, had no wish to be exalted over the trees; aptly denoting that a man of real and eminent worth is modest and unassuming.

On the other hand, the worthless bramble, that bore no fruit, but cumbered the ground on which it grew and even wounded the hand that should touch it, was forward to obtain office and dominion; which repre-

sented that men of worthless or dangerous characters were the most assuming, and would thrust themselves forward with unblushing impudence.

The tragical end of Abimelech is one of the many remarkable instances of providential retaliation; where, in bloody men have been cut off by a violent death, and have been made instruments of punishing one another for those very crimes and horrible cruelties, which they perpetrated together as accomplices.

CHAPTER XVIII.

STORY OF RUTH.

A. M. about 2860.

1.... **N**OW it came to pass, in the days when the Judges ruled, that there was a famine in the land: and a certain man of Bethlehem-Judah went to sojourn in the country of Moab, he and his wife, and his two sons. And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chillion; and they came into the country of Moab, and continued there.

2.... And Elimelech, Naomi's husband died; and she was left and her two sons. And they took them wives of the women of Moab; the name of the one was Orpah, and the name of the other Ruth: and they dwelled there about ten years. And Mahlon and Chillion died also both of them; and the woman was left of her two sons and her husband.

3.... Then she arose with her daughters-in-law, that she might return from the country of Moab; for she

had heard in the country of Moab, how that the Lord had visited his people in giving them bread. Wherefore she went forth out of the place where she was, and her two daughters-in-law with her : and they went on the way to return unto the land of Judah.

4....And Naomi said unto her two daughters-in-law, Go, return each to her mother's house : the Lord deal kindly with you, as ye have dealt with the dead, and with me. Then she kissed them, and they lifted up their voice, and wept. And they said unto her, Surely we will return with thee unto thy people.

5....And Naomi said, Turn again, my daughters, why will ye go with me ? Turn again ; nay, my daughters : for it grieveth me much for your sakes, that the hand of the Lord is gone out against me. And they lifted up their voice, and wept again : and Orpah kissed her mother-in-law ; but Ruth clave unto her. And she said, Behold thy sister-in-law is gone back unto her people, and unto her gods ; return thou after thy sister-in-law.

6....And Ruth said, Entreat me not to leave thee, or to return from following after thee : for whither thou goest, I will go ; and where thou lodgest, I will lodge : thy people shall be my people, and thy God, my God. Where thou diest, I will die, and there will I be buried : the Lord do so to me, and more also, if aught but death part thee and me.*

7....And when Naomi saw that she was steadfastly minded to go with her, then she left speaking unto her :

** Examine this passage, ye admirers of Sterne ; and candidly acknowledge that no lines of your favorite author are equally sentimental and affectionate. Indeed, it is justly doubted whether it be within the*

so they two went until they came to Bethlehem. And it came to pass, when they were come to Bethlehem, that all the city was moved about them ; and they said, Is this Naomi ? And she said unto them, Call me not Naomi, call me Mara ; for the Almighty hath dealt very bitterly with me. I went out full, and the Lord hath brought me home again empty.

8....And they came to Bethlehem in the beginning of barley-harvest. And Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech ; and his name was Boaz. And Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean ears of corn after him in whose sight I shall find grace.—And she said unto her, Go, my daughter. And she went, and gleaned in the field after the reapers.

9....And her hap was to light on a part of the field belonging to Boaz. And, behold, Boaz came from Bethlehem, and said unto the reapers, The Lord be with you. And they answered him, The Lord bless thee. Then said Boaz unto his servant who was set over the reapers, Whose damsel is this ? And the servant answered and said, It is the Moabitish damsel who came back with Naomi out of the country of Moab : and she said, I pray you, let me glean and gather after the reapers among the sheaves ; so she hath continued even from the morning until now.

10....Then said Boaz unto Ruth, Hearest thou not, my daughter ? Go not to glean in another field, neither

compass of our language to express the warm affections of a feeling heart in a more tender and moving manner than they are here expressed by this amiable woman. From this same Ruth descended Jesus Christ, the Saviour of men ; in whom all the nations of the earth are blessed.

tensions, the wars, the horrid crimes, the racking pains and loathsome diseases, which luxury has introduced into the world ;—and it will abate one's contempt for that coarse and frugal manner of ancient living, which was upon the plan of simple nature.——And let people that are apt to despise plain diet, reflect, also, that the Saviour of men, who for our sakes became poor, used to feed *thankfully*, on coarse barley-bread, and broiled fishes.

CHAPTER XIX.

THE EARLY PIETY, AND EMINENT CHARACTER OF SAMUEL.

A. M. about 2880.

1.... **N**OW there was a certain man of Mount Ephraim, and his name was Elkanah ; and Hannah his wife bare a son, and called his name Samuel, saying, I have asked him of the Lord. And the man Elkanah, and all his house, went up to offer unto the Lord the yearly sacrifice. But Hannah went not up ; for she said unto her husband, I will not go up until the child be weaned, and then I will bring him, that he may appear before the Lord, and abide there forever.

2.... And Elkanah her husband said unto her, Do what seemeth thee good. And when she had weaned the child, she took him up with her, and brought him unto the house of the Lord in Shiloh, and brought the child unto Eli the priest. And she said, Oh, my lord ! as thy soul liveth, my lord, I am the woman, who stood by thee here, praying unto the Lord. For this child I prayed ; and the Lord hath given me my petition which

I asked of him: therefore also I have lent him to the Lord; as long as he liveth, shall he be lent to the Lord.*

3...And Samuel ministered before the Lord, being a child, girded with a linen ephod. Moreover his mother made him a little coat, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice. And the child Samuel grew on, and was in favor with God, and also with men.

4...Now the sons of Eli were sons of Belial; they knew not the Lord: and the sin of the young men was very great before the Lord. And Eli was very old, and heard all that his sons did unto all Israel; and how they wrought wickedness with the women who assembled at the door of the tabernacle of the congregation.

5...And he said unto them, Why do ye such things? For I hear of your evil dealings by all this people. Nay, my sons; for it is no good report that I hear: ye make the Lord's people to transgress. If one man sin against another, the judge shall judge him: but if a man sin against the Lord, who shall intreat for him? Notwith-

**It is a remark worthy of notice, that several of the most eminent lights which have been in the world, were born of mothers of singular piety; and from them received the first rudiments of their education.*

Children, during several of their earliest years, are chiefly with their mother: from her they receive their first impressions; and those first impressions are a sort of indelible characters:—they are not easily worn off.

In this view, a good-minded, discreet and faithful mother is the very first and choicest blessing to a family. Blessed are the mothers, who choose rather to employ their leisure in rearing their tender offspring, and pouring virtuous instruction into their minds, than in scenes of fashionable amusement.

standing they hearkened not unto the voice of their father; because the Lord would slay them.*

6....And the child Samuel ministered unto the Lord before Eli. And the word of the Lord was precious in those days; there was no open vision. And it came to pass at that time, when Eli was laid down in his place, and before the lamp of God went out in the temple of the Lord, and while Samuel was laid down to sleep; that the Lord called Samuel. And he answered, Here am I.

7....And he ran unto Eli, and said, Here am I; for thou calledst me: And he said, I called not; lie down again. And he went and lay down. And the Lord called again, Samuel. And Samuel arose, and went to Eli, and said, Here am I; for thou didst call me. And he answered, I called thee not, my son; lie down again. Now Samuel did not yet know the Lord, neither was the word of the Lord yet revealed unto him.

8....And the Lord called Samuel again the third time. And he arose and went to Eli, and said, Here am I;

** The Lord will slay, or destroy those wicked children who despise and scoff at their parents, and refuse to hearken to their good counsel and instruction.*

The Bible declares, that the eye that mocketh at his father, and refuseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.

According to this awful declaration and threatening, disobedient children often die untimely and unnatural deaths. Many such children have at length become so wicked, that, for a warning to others, they have been hung up high in the air on gibbets; where their bodies were left to perish and consume: and, the ravens and eagles, and other greedy birds, have picked out their eyes and eaten them.

forthou didst call me. And Eli perceived that the Lord had called the child. Therefore Eli said unto Samuel, Go, lie down ; and it shall be, if he call thee that thou shalt say, Speak, Lord, for thy servant heareth. So Samuel went and lie down in his place. And the Lord called as at other times, Samuel, Samuel. Then Samuel answered, Speak, for thy servant heareth.

9. And the Lord said unto Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house : when I begin, I will also make an end.

10. For I have told him that I will judge his house forever, for the iniquity which he knoweth : because his sons, made themselves vile, and he restrained them not. Therefore the iniquity of Eli's house shall not be purged with sacrifice, nor offerings forever.

11. And Samuel lie until the morning, and opened the doors of the house of the Lord : and Samuel feared to shew Eli the vision. Then Eli called Samuel, and said, Samuel, my son. And he answered, Here am I. And he said, what is the thing which the Lord hath said unto thee ? I pray thee, hide it not from me. And Samuel told him every whit, and hid nothing from him. And Eli said, It is the Lord ; let him do what seemeth him good.

12. And Samuel grew and the Lord was with him, and did let none of his words fall to the ground. And all Israel knew that Samuel was established to be a prophet of the Lord. And the Lord appeared again in Shiloh : for the Lord revealed himself to Samuel in Shiloh by the word of the Lord.

13. And Samuel judged Israel all the days of his life. And he went from year to year in circuit to Bethel, and

Gilgal, and Mizpeh ; and judged Israel in all those places. And his return was to Ramah ; for there was his house.

CHAPTER XX.

A YOUNG SHEPHERD CONQUERING A GIANT.

A. M. about 2945.

1....**N**OW the Philistines gathered together their armies to battle, at Shochoh, which belongeth to Judah. And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and set the battle in array against the Philistines. And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side : and there was a valley between them.

2....And there went out a champion out of the camp of the Philistines, named Goliath of Gath, whose height was six cubits and a span. (*about eleven feet.*) And he had an helmet of brass upon his head, and he was armed with a coat of mail : and the weight of the coat was five thousand shekels of brass. And he had greaves of brass upon his legs, and a target of brass between his shoulders.

3....And the staff of his spear was like a weaver's beam, and his spear's head weighed six hundred shekels of iron : and one bearing a shield went before him. And he stood and cried unto the armies of Israel and said unto them, Why are ye come out to set your battle in array ? Am not I a Philistine, and ye servants to Saul ? Choose you a man for you, and let him come down to me. -

4....If he be able to fight with me, and to kill me, then will we be your servants ; but if I prevail against him and kill him, then shall ye be our servants and serve us. And the Philistine said, I defy the armies of Israel this day ; give me a man that we may fight together. When Saul and all Israel heard those words of the Philistine they were dismayed, and greatly afraid. And the Philistine drew near morning and evening, and presented himself forty days.

5....Now David was the son of Jesse ; and he had eight sons : and the three eldest sons of Jesse followed Saul to the battle ; and David was the youngest : and he fed his father's sheep at Bethlehem. And Jesse said unto David his son, Take now for thy brethren an ephah of this parched corn, and these ten loaves, and run to the camp to thy brethren : and carry these ten cheeses unto the captain of their thousand, and look how thy brethren fare.

6....And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him : and he came to the trench as the host was going forth to the fight, and shouted for the battle. For Israel and the Philistines had put the battle in array army against army. And David ran in to the army, and came, and saluted his brethren.

7....And as he talked with them, behold, there came up the champion (the Philistine of Gath, Goliath by name) out of the armies of the Philistines, and spake according to the same words : and David heard them. And all the men of Israel, when they saw the man, fled from him, and were sore afraid.

8....And the men of Israel said, have ye seen this man who is come up ? Surely to defy Israel is he come up : and it shall be that the man who killeth him, the king will enrich with great riches, and will give him

his daughter, and make his father's house free in Israel.

9....And David spake to the men who stood by him, saying, What shall be done to the man who killeth this Philistine, and taketh away the reproach from Israel? For who is this uncircumcised Philistine that he should defy the armies of the living God? And the people answered him after the same manner, saying, So shall it be done unto the man who killeth him.

10....And Eliab, his eldest brother, heard when he spake unto the men; and Eliab's anger was kindled against David, and he said, Why comest thou down hither? And with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thy heart; for thou art come down that thou mightest see the battle. And David said, What have I done? Is there not a cause? And when the words were heard which David spoke, they rehearsed them before king Saul and he sent for him.

11....And David said to Saul, Let no man's heart fail because of him: thy servant will go and fight with this Philistine. And Saul said unto David, Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth.

12....And David said unto Saul, thy servant kept his father's sheep, and there came a lion and a bear, and took a lamb out of the flock; and I went out after him, and I smote him, and delivered it out of his mouth: and when he rose against me, I caught him by his beard, and smote him, and slew him.

13....Thy servant slew both the lion and the bear; and this uncircumcised Philistine shall be as one of them, seeing that he hath defied the armies of the living God. David said, moreover, The Lord, who delivered me out of the paw of the lion, and out of the paw of the

bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the Lord be with thee. And Saul armed David with his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail.

14....And David girded his sword upon his armour, and he assayed to go; for he had not proved it. And David said unto Saul, I cannot go with these; for I have not proved them. And David put them off him. And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip, and his sling was in his hand; and he drew near to the Philistine. And the Philistine came on, and drew near unto David; and the man who bare the shield went before him.

15....And when the Philistine looked about and saw David, he disdained him; for he was but a youth, and ruddy, and of a fair countenance. And the Philistine said unto David, Am I a dog, that thou comest to me with staves? and the Philistine cursed him by his gods. And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

16....Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel whom thou hast defied. This day will the Lord deliver thee into mine hand, and I will smite thee, and take thine head from thee; that all the earth may know that there is a God in Israel. And all the assembly shall know that the Lord saveth not with sword and spear; for the battle is the Lord's, and he will give you into our hands.

17....And it came to pass, when the Philistine arose and drew nigh to meet David, that David hasted, and

ran toward the army to meet the Philistine. And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead ; and he fell upon his face to the earth.

18....So David prevailed over the Philistine with a sling and a stone, and smote the Philistine, and slew him ; but there was no sword in the hand of David. Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith.

19....And when the Philistines saw their champion, was dead, they fled. And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron. And David took the head of the Philistine, and brought it to Jerusalem ; but he put his armour in his tent.

REMARKS.

Every one has a giant to conquer : — Some darling sin, some constitutional vice, to overcome which requires great exertions. But yet the feeblest youth, while duly depending on divine assistance, may baffle and subdue this formidable foe, even the sin that most easily besets him.

CHAPTER XXI.

THE MUTUAL FRIENDSHIP OF DAVID AND JONATHAN:

A. M. About 2988.

1.... **W**HEN Saul, the king, saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, whose son is this youth ? And

Abner said, As thy soul liveth, O king, I cannot tell. And the king said, Inquire thou whose son the stripping is. And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul, with the head of the Philistine in his hand. And Saul said to him, Whose son art thou, young man? And David answered, I am the son of thy servant Jesse the Bethlehemite.

2....And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan, Saul's son, was knit with the soul of David; and Jonathan loved him as his own soul. And Saul took him that day, and would let him go no more home to his father's house.

3....Then Jonathan and David made a covenant, because he loved him as his own soul. And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.

4....And David went out whithersoever Saul sent him, and behaved himself wisely; and Saul set him over the men of war; and he was accepted in the sight of the people, and also in the sight of Saul's servants. And it came to pass, as they came, when David was returned from the slaughter of the Philistine, that the women came out of all the cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of music.

5...And the women answered one another as they played, and said, Saul hath slain his thousands, and David his ten thousands: And Saul was very wroth, and the saying displeased him; and he said, They have ascribed unto David his ten thousands, and to me they have ascribed but thousands: and what can he have more but the kingdom?

6....And Saul eyed David from that day forward. And Saul saw and knew that the Lord was with David, and that Michal, Saul's daughter, loved him. And Saul was yet the more afraid of David; and Saul became David's enemy continually. And Saul spake to Jonathan, his son, and to all his servants, that they should kill David.

7....But Jonathan, Saul's son, delighted much in David; and Jonathan told David, saying, My father seeketh to kill thee. Now, therefore, I pray thee, take heed unto thyself until the morning, and abide in a secret place, and hide thyself: and I will go out and stand beside my father in the field where thou art, and I will commune with my father of thee; and what I see that will I tell thee.

8....And Jonathan spake good of David unto his father, and said unto him, Let not the king sin against his servant, against David; because he hath not sinned against thee, and because his works have been to thee ward very good. For he did put his life in his hand, and slew the Philistine, and the Lord wrought a great salvation for all Israel; thou sawest it and didst rejoice: Wherefore then wilt thou sin against innocent blood, to slay David without a cause?

9....And Saul hearkened unto the voice of Jonathan: and Saul sware, As the Lord liveth, he shall not be slain. And Jonathan called David, and Jonathan shewed him all those things; and Jonathan brought David to Saul, and he was in his presence as in times past.

10....And there was war again; and David went out and fought with the Philistines, and slew them with a great slaughter; and they fled from him. And the evil spirit was upon Saul, as he sat in his house

with his javelin in his hand :—and David played with
with his hand.—And Saul sought to smite David even to
the wall with the javelin; but he slipped away out of
Saul's presence, and he smote the javelin into the
wall : and David fled, and escaped that night. And
David came to Samuel to Ramah.

11....And it came to pass afterward, that David fled
from Naioth in Ramah, and came, and said before Jonathan,
What have I done? What is mine iniquity?
And what is my sin before thy father, that he seeketh
my life? And Jonathan said unto him, Thou shalt
not die; behold, my father will do nothing, either
great or small, but that he will shew it me; and why
should my father hide this thing from me? It is not
so.

12....And David said, thy father certainly knoweth
that I have found grace in thine eyes; and he saith,
Let not Jonathan know this, lest he be grieved; but
truly, as thy soul liveth, there is but a step between me
and death. Then said Jonathan unto David, What-
soever thy soul desireth, I will even do it for thee.

13....And David said unto Jonathan, Behold, to-
morrow is the new moon, and I should not fail to sit
with the king at meat: but let me go that I may
hide myself in the field until the third day at even.—
If thy father at all miss me, then say, David earnestly
asked leave of me, that he might run to Bethlehem
his city. If he say, it is well, thy servant shall have
peace: but if he be very wroth, then be sure that evil
is determined of him.

14....Therefore thou shalt deal kindly with thy ser-
vant; for thou hast brought thy servant into a cove-
nant of the Lord with thee; notwithstanding if there
be in me iniquity, slay me thyself; for why shouldest

thou bring me to thy father ? And Jonathan said, if I knew certainly that evil were determined by my father to come upon thee, then would I not tell it thee ? Then said David to Jonathan, Who shall tell me ? or what if thy father answer thee roughly ?

15....And Jonathan said unto David, Come, let us go out into the field. And they went out both of them into the field. And Jonathan said unto David, O Lord God of Israel, when I have sounded my father, behold, if there be good toward David, and I send it not to thee, and shew it thee, the Lord do so and much more to Jonathan : but if it please my father to do thee evil, then I will shew it thee, and send thee away, that thou mayest go in peace : and the Lord be with thee.

16....And thou shalt not only, while yet alive, shew me the kindness of the Lord, that I die not ; but also thou shalt not cut off thy kindness from my house forever. So Jonathan made a covenant with the house of David ; and Jonathan caused David to *make oath* again, because he loved him as he loved his own soul.

17....Then Jonathan said to David, To-morrow is the new moon ; and thou shalt be missed, because thy seat will be empty. And when thou hast stayed three days, then thou shalt go down quickly, and come to the place where thou didst hide thyself ; and I will shoot three arrows on the side thereof, as though I shot at a mark.

18....And, behold, I will send a lad, saying, go find out the arrows. If I expressly say unto the lad, Behold the arrows are on this side of thee, then come thou ; for there is peace to thee. But if I say thus unto the young man, Behold the arrows are beyond thee, go thy way ; for the Lord hath sent thee away.

And as to what we have spoken together, behold, the Lord be between me and thee forever.

19....So David hid himself in the field: and when the new moon was come, the king sat down to eat meat, And the king sat upon his seat, as at other times, and Abner sat by Saul's side, and David's place was empty. Nevertheless, Saul spake not any thing that day; for he thought something had betfallen him. And it came to pass on the morrow, that David's place was empty; and Saul said unto Jonathan, his son, Wherefore cometh not the son of Jesse to meat, neither yesterday nor to-day?

20....And Jonathan answered Saul, David earnestly asked leave of me to go to Bethlehem. Then Saul's anger was kindled against Jonathan, and he said unto him, Do not I know that thou hast chosen the son of Jesse to thine own confusion? For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom: Wherefore now send and fetch him unto me, for he shall surely die.

21....And Jonathan answered his father, and said unto him, Wherefore shall he be slain? What hath he done? And Saul cast a javelin at him to smite him; whereby Jonathan knew that it was determined of his father to slay David. So Jonathan arose from the table in fierce anger, and did eat no meat that day; for he was grieved for David, because his father had done him shame.

22....And it came to pass in the morning, that Jonathan went out into the field, at the time appointed with David, and a little lad with him. And he said unto his lad, Run, find out now the arrows which I shoot. And as the lad ran, he shot an arrow beyond him. And when the lad had come to the place of

the arrow which Jonathan had shot, Jonathan cried after the lad, and said, is not the arrow beyond thee ?

23....And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master. But the lad knew not any thing : only Jonathan and David knew the matter. And Jonathan gave his artillery unto the lad, and said unto him, Go carry them to the city.

24....And as soon as the lad was gone, David arose out of a place toward the south, and fell on his face to the ground, and bowed himself three times ; and they kissed one another, and wept one with another, until David exceeded. And Jonathan said to David, Go in peace, forasmuch as we have *covenanted* together in the name of the Lord, saying, the Lord be between me and thee, and between my children and thy children.

REMARKS.

This beautiful picture of friendship is held up to view as a useful copy for youth. Such a pure and lively friendship as there was between the young men, David and Jonathan, should always be among brothers and sisters. They should be pitiful to each other in trouble, and rejoice in one another's welfare ; and should ever be polite and obliging, kind and affectionate.

Behold how good and how pleasant it is for brothers and sisters to dwell together in unity ! It is like the dew of the morning upon the new blown flowers and blossoms.

CHAPTER XXII.

THE STORY OF ABSALOM.

A. M. 1983.

1.... **I**N all Israel there was none to be so-much praised as Absalom, the son of David, for his beauty : from the sole of his foot, even to the crown of his head, there was no blemish in him. Now Absalom prepared him chariots, and horses, and fifty men to run before him. And Absalom rose up early, and stood beside the way of the gate : and it was so, that when any man who had a controversy came to the king for judgment, then Absalom called unto him, and said, Of what city art thou ?

2.... And he said, Thy servant is of one of the tribes of Israel. And Absalom said unto him, See thy matters are good and right ; but there is no man deputed of the king to hear thee. Absalom said, moreover, Oh that I were made judge in the land, that every man who hath any suit or cause might come unto me, and I would do him justice.

3.... And it was so, that when any man came nigh unto him, to do him obeisance, he put forth his hand, and took him, and kissed him. And in this manner did Absalom to all Israel, who came to the king for judgment : So Absalom stole the hearts of the men of Israel.*

**The same arts and intrigues which were here used by Absalom, have been acted over in the world a thousand times. In a popular government, an artful man, whose restless ambition, or avarice, prompts him to scramble for the loaves and fishes of office, is careful*

4....And it came to pass, after a time, that Absalom said unto the king, I pray thee, let me go and pay my vow, which I have vowed unto the Lord in Hebron. For thy servant vowed a vow, while I abode in Geshur in Syria, saying, If the Lord shall bring me again indeed to Jerusalem, then I will serve the Lord. And the king said unto him, Go in peace. So he arose and went unto Hebron.

5... But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the trumpet, then ye shall say, Absalom reigneth in Hebron. And the conspiracy was strong; for the people increased continually with Absalom. And there came a messenger to David, saying, the hearts of the men of Israel are after Absalom.

6 ...And David said unto all his servants who were with him at Jerusalem, Arise, let us flee; for we shall not else escape from Absalom: make speed to depart, lest he overtake us suddenly, and bring evil upon us, and smite the city with the edge of the sword. And the king's servants said unto the king, Behold, thy

to flatter the people; and in the language of a wooing lover, he solemnly professes his pure and ardent affection for them, and his devotedness to their interest.

He insinuates that the people's interests have been neglected—that unnecessary burdens have been imposed on them, and that the administration is either unwise or corrupt: and he hints that if he himself were in power, his object would be to lighten their burdens and redress their grievances. This artifice has, in every age, duped the credulous and undiscerning; whom the crafty demagogue has never failed to despise and spurn, after he has used them sufficiently to accomplish the objects of his own ambition.

servants are ready to do whatsoever my lord the king shall appoint.

7....And the king went forth, and all his household and all the people with him. And David went up by the ascent of Mount Olivet, and wept as he went up, and had his head covered, and he went bare-foot : and all the people that was with him covered every man his head, and they went up, weeping as they went up.

8....And David numbered the people who were with him, and set captains of thousands and captains of hundreds over them. And David sent forth a third part of the people under the hand of Joab, and a third part under the hand of Abishai (*Joab's brother*) and a third part under the hand of Ittai.

9....And the king said unto the people, I will surely go with you myself also. But the people answered, Thou shalt not go forth : for if we flee away, they will not care for us ; neither if half of us die, will they care for us : but now thou art worth ten thousand of us : Now therefore it is better that thou succour us out of the city.

10....And the king said unto them, what seemeth you best I will do. And the king stood by the gate side, and all the people came out by hundreds and by thousands. And the king commanded Joab, and Abishai, and Ittai, saying, Deal gently for my sake with the young man, even with Absalom. And all the people heard when the king gave all the captains charge concerning Absalom.

1....So the people went out in the field against Israel : and the battle was in the wood of Ephraim ; where the people of Israel were slain before the servants of David : and there was there a great slaughter that day of twenty thousand men. For the battle was there scattered over the face of all the country : and the wood

devoured more people that day than the sword devoured.

12....And Absalom met the servants of David ; and Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth, and the mule that was under him went away. And a certain man saw it, and told Joab, and said, Behold, I saw Absalom hanging in an oak. And Joab said, unto the man, who told him, Why didst thou not smite him there to the ground, and I would have given thee ten shekels of silver ?

13....And the men said unto Joab, Though I should receive a thousand shekels of silver, yet would I not put forth mine hand against the king's son : for in our hearing the king charged thee, and Abishai, and Ittai, saying, Beware that none touch the young man Absalom. Otherwise, I should have wrought falshood against mine own life ; and then thyself wouldest have set thyself against me.

14....Then said Joab, I may not tarry thus with thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he was yet alive in the midst of the oak. And they took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him : and all Israel fled every man to his tent.

15....Then said Ahimaaz, Let me now run, and bear the king tidings, how that the Lord hath avenged him of his enemies. And Joab said unto him, Thou shalt not bear tidings this day, because the king's son is dead. Then said Joab to Cushai, Go, tell the king what thou hast seen. And Cushai bowed himself unto Joab, and ran.

16....Then said Ahimaaz yet again unto Joab; But, howsoever, let me, I pray thee, run after Cush. And Joab said, Wherefore wilt thou run, my son, seeing that thou hast no tidings ready? But howsoever (said he) let me run? And he said unto him, Run. Then Ahimaaz-run by the way of the plain, and over-run Cush.

17....And David sat between the two gates: and the watchman went up to the roof, and looked, and behold, a man running alone. And the watchman cried, and told the king. And the king said, If he be alone, there is tidings in his mouth. And the watchman saw another man running; and the watchman called unto the porter, and said, Behold, another man running alone. And the king said, He also bringeth tidings. And the watchman said, Methinks the running of the foremost is like the running of Ahimaaz the son of Zadoc. And the king said, He is a good man, and cometh with good tidings.

18....And Ahimaaz called, and said unto the king, All is well. And he fell down to the earth upon his face before the king, and said, Blessed be the Lord thy God who hath delivered up the men that lifted up their hand against my lord the king. And the king said, Is the young man Absalom safe? And Ahimaaz answered, When Joab sent the king's servant, and me thy servant, I saw a great tumult, but I knew not what it was. And the king said unto him, Turn aside, and stand here.

19....And, behold, Cush came, and Cush said, Tidings, my lord the king: for the Lord hath avenged thee this day of all them who rose up against thee. And the king said unto Cush, Is the young man Absalom safe? And Cush answered, The enemies of my lord the king, and all who rise against thee to do thee hurt, be as that young man is.

20....And the king was much moved, and went up

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to the chamber over the gate, and wept : and as he wept thus he said, O my son Absalom, my son, my son Absalom : would to God I had died for thee, O Absalom, my son, my son.

REMARKS.

This lamentation is exquisitely pathetic. It is the natural effusion of a heart that bleeds with anguish ; and ever was grief expressed in a more moving manner. None but a parent knows the intensity of parental love ; or is there any sorrow more deep and distressing than the sorrow of an affectionate parent over a lost child.

Let foolish sons and daughters, who by rebellious conduct, have become a heaviness to their parents, consider, that they are wounding and breaking the hearts of those who best love them, and bringing them down with sorrow to the grave.

CHAPTER XXIII.

SOLOMON'S POLITENESS TO HIS MOTHER,

A. M. 2989.

1.... **N**OW Adonijah came to Bathsheba, the mother of Solomon : and she said, Comest thou peaceably ? And he said, Peaceably. He said, moreover, I have somewhat to say unto thee. And she said, yon. And he said, Thou knowest that the kingdom is mine, and all Israel set their faces on me, that I should reign ; howbeit, the kingdom is turned about, and is become my brother's ; for it was his from the birth.

3.... And now I ask one petition of thee, deny me not. And she said unto him, Say on. And he said, Speak, I pray thee, unto Solomon the king (for he will not say thee nay) that he give me Abishag, the Shunamite to wife. And Bathsheba said, Well, I will speak for thee unto the king.

3.... Bathsheba therefore went unto king Solomon, to speak unto him for Adonijah : and the king rose up to meet her, and bowed himself, and sat down on his throne, and caused a seat to be set for the king's mother, and she sat on his right hand.

REMARKS.

This amiable example of Solomon, one of the greatest and most accomplished men that ever lived, will teach young gentlemen to be polite and respectful to their *mothers*. A young man, however high be his birth, who is habitually disrespectful to his *mother*, deserves to be ranked among ill-bred clowns : while, on the other hand, there is scarcely any surer mark of good-nature, good-breeding and good sense, in a young man, than his habitually behaving towards his *mother* with respectful attention.

CHAPTER XXIV.

THE WISE CHOICE OF A ROYAL YOUTH.

A. M. 2990.

1.... **I**N Gibeon the Lord appeared unto Solomon, in a dream by night : and God said, Ask what I shall give. And Solomon said, Thou hast shewed unto thy servant David, my father, great mercy, and thou

hast kept for him this great kindness, and thou hast given him a son to sit on his throne, as it is this day. And now, O Lord my God, thou hast made thy servant king instead of my father; and I am but a little child: I know not how to go out or come in.

2....And thy servant is in the midst of thy people whom thou hast chosen, a great people that cannot be numbered or counted for multitude. Give therefore thy servant an understanding heart, to judge thy people, that I may discern between good and bad; for who is able to judge this so great a people?

3....And the speech pleased the Lord, that Solomon had asked this thing. And God said unto him, Because thou hast asked this thing, and hast not asked riches for thyself, but hast asked for thyself understanding to discern judgment; behold, I have done according to thy words: lo, I have given thee a wise and understanding heart, so that there was none like thee before thee, neither after thee shall any arise like unto thee.

4....And I have also given thee that which thou hast not asked, both riches and honor: so that there shall not be any among the kings, like unto thee all thy days. And if thou wilt walk in my ways, to keep my statutes and my commandments, then I will lengthen thy days

5....And God gave Solomon wisdom and understanding, exceeding much, and largeness of heart, even as to the sand that is on the sea-shore. And Solomon's wisdom exceeded all the wisdom of the east country, and all the wisdom of Egypt. For he was wiser than all men: than Ethan, and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about.

6....And he spake three thousand proverbs: and his songs were a thousand and five. And he spake of trees

from the cedar tree that is in Lebanon, even unto the hyssop that springeth out of the wall; he spake also of beasts, and of fowls, and of creeping things, and of fishes. And there came of all people to hear the wisdom of Solomon.

REMARKS.

The wise choice of Solomon is a most valuable lesson to young people. Let youth, who read this pleasing piece of history, "go and do likewise." Let it be their first wish and prayer that they may have a wise and understanding heart. Let them fear the Lord, which is the beginning of wisdom: and yield their hearts to the impressions of his good spirit. Let them hearken diligently to the voice of their parents and instructors; and improve all opportunities in storing and enriching their minds with valuable knowledge.

This would be infinitely better to them than treasures of gold and silver.

CHAPTER XXV.

REMARKABLE OCCURRENCES IN THE LIVES OF THE PROPHETS, ELIJAH AND ELISHA.

A. M. about 3100.

1.... **I**N the thirty and eighth year of Aza, king of Judah, began Ahab, the son of Omri, to reign over Israel. And Ahab did evil in the sight of the Lord, above all that were before him. Now Elijah, the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel liveth, before whom I

stand, there shall not be dew nor rain these years, but according to my word.

2....And the word of the Lord came unto Elijah, saying, Get thee hence, and hide thyself by the brook Cherith that is before Jordan : and it shall be, that thou shalt drink of the brook ; and I have commanded the ravens to feed thee there. So he went, and did according unto the word of the Lord. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening ; and he drank of the brook.

3....And it came to pass, after a while, that the brook dried up, because there had been no rain in the land. And the word of the Lord came unto Elijah, saying, Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there : behold, I have commanded a widow woman there to sustain thee. So he arose and went to Zarephath.

4....And when he came to the gate of the city, behold, the widow woman was then gathering of sticks ; and he called to her, and said, Fetch me, I pray thee, a little water, that I may drink. And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand.

5....And she said, As the Lord thy God liveth, I have not a cake, but a handful of meal in a barrel, and a little oil in a cruise : and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die.

6....And Elijah said unto her, Fear not ; go, and do as thou hast said ; but make me thereof a little cake first, and bring it unto me, and after make for thee and thy son : for thus saith the Lord God of Israel, the barrel of meal shall not waste, neither shall the cruise of oil fail, until the day that the Lord sendeth rain upon the

earth. And she went, and did according to the saying of Elijah, and she, and he, and her son, did eat many days. And the barrel of meal wasted not, neither did the cruise of oil fail.

7....And it came to pass, after these things, that the son of the woman, the mistress of the house, fell sick : and his sickness was sore, that there was no breath left in him. And she said unto Elijah, What have I to do with thee, O thou man of God ? Art thou come unto me to call my sins to remembrance, and to slay my son ?

8....And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft where he abode, and laid him upon his own bed. And he cried unto the Lord, and said, O Lord my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son ? And he stretched himself upon the child three times, and cried unto the Lord and said, O Lord my God, I pray thee, let this child's soul come into him again.

9....And the Lord heard the voice of Elijah, and the soul of the child came into him again, and he revived. And Elijah took the child, and brought him down, and delivered him unto his mother : and Elijah said, See thy son liveth. And the woman said to Elijah, Now by this I know thou art a man of God.

10....And it came to pass, after many days, that the word of the Lord came to Elijah, saying, Go shew thyself unto Ahab : and I will send rain upon the earth. And Elijah went to shew himself unto Ahab : and there was a sore famine in Samaria. And Ahab called Obadiah, who was the governor of his house : (Now Obadiah feared the Lord greatly.)

11....And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks ; per-

adventure we may find grass to save the horses and mules alive. So they divided the land between them : Ahab went one way by himself, and Obadiah went another way by himself. And as Obadiah was in the way, behold Elijah met him.

12....And Obadiah knew him, and fell on his face, and said, Art thou my lord Elijah? And he answered, I am : go tell thy lord, behold, Elijah is here. And he said, What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me? There is no nation or kingdom whether my lord hath not sent to seek thee.

13....And now thou sayest, Go tell thy lord, behold Elijah is here. And it shall come to pass, as soon as I am gone from thee, that the Spirit of the Lord shall carry thee whither I know not : and so, when I come and tell Ahab, and he cannot find thee, he shall slay me : but I thy servant fear the Lord from my youth.

14....Was it not told my lord what I did, when Jezebel slew the prophets of the Lord, how I hid an hundred men of the Lord's prophets, by fifty in a cave, and fed them with bread and water? And now thou sayest, Go tell thy lord, behold, Elijah is here : and he shall slay me.

15....And Elijah said, As the Lord of hosts liveth, before whom I stand, I will surely shew myself unto him to-day. So Obadiah went to meet Ahab, and told him : And Ahab went to meet Elijah. And when Ahab saw Elijah, he said unto him, Art thou he that troubleth Israel? And Elijah answered, I have not troubled Israel, but thou and thy father's house, in that ye have forsaken the commandments of the Lord, and have followed Baalim.

16....Now, therefore, send, and gather to me all Israel

unto Mount Carmel, and the prophets of Baal four hundred and fifty. And Ahab did so. And Elijah came unto all the people; and said, How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him. And the people answered him not a word.

17....Then said Elijah unto the people, I, even I only, remain a prophet of the Lord; but Baal's prophets are four hundred and fifty men. Let them, therefore, give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under: and I will dress the other bullock, and lay it on wood, and put no fire under.

18...And call ye on the name of your god, and I will call on the name of the Lord; and the God who answereth by fire, let him be God. And all the people answered and said, It is well spoken. And Elijah said unto the prophets of Baal, Choose ye one bullock for yourselves, and dress it first; for ye are many.

19....And they took out the bullock which was given them, and they dressed it, and called on the name of Baal, from morning even until noon, saying, O Baal hear us! But there was no voice, nor any that answered. And they leaped upon their altar. And it came to pass at noon, that Elijah mocked them and said, Cry aloud; for he is a god: either he is talking, or he is pursuing, or he is on a journey, or peradventure he sleepeth, and must be awaked.

20....And they cried aloud, and cut themselves, after their manner, with knives and lancets, till the blood gushed out upon them. And although they prophesied until the time of the offering of the evening sacrifice, there was neither voice nor any to answer, nor any that regarded.

21....And Elijah said unto all the people, Come near unto me. And all the people came near unto him : and he repaired the altar of the Lord ; that was broken down ; and he made a trench about the altar. And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood. And he filled the trench with water.

22....And, at the time of the offering of the evening sacrifice, Elijah the prophet came near, and said, Lord God of Abraham, of Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me ; that this people may know that thou art the Lord God.

23....Then the fire of the Lord fell, and consumed the burnt-sacrifice, and the wood and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it they fell on their faces ; and they said, The Lord he is the God ; the Lord, he is the God.

24....And Elijah said unto Ahab, Get thee up, eat and drink ; for there is a sound of abundance of rain. So Ahab went up to eat and to drink ; and Elijah went to the top of Carmel ; and he cast himself down upon the earth and put his face between his knees. And said unto his servant, Go up now, look toward the sea. And he went up, and looked, and said, There is nothing.

25....And he said, Go again seven times. And it came to pass, at the seventh time that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, prepare thy chariot, and get thee down, that the rain stop thee

not. And it came to pass, in the mean while, that the heaven was black with clouds and wind, and there was a great rain.

26....And after these things, the Lord said unto Elijah, Go, return on thy way to the wilderness:—And Elisha the son of Shaphat, thou shalt anoint to be prophet in thy room. So he departed hence, and found Elisha, the son of Shaphat, who was ploughing with twelve yoke of oxen. And Elijah cast his mantle upon him: and he left the oxen, and ran after Elijah, and ministered unto him.

27...And it came to pass, when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal. And Elijah said unto Elisha, Tarry here, I pray thee: for the Lord hath sent me to Bethel. And Elisha said unto him, As thy soul liveth, I will not leave thee. So they went down to Bethel.

28...And Elijah said unto Elisha, Tarry here I pray thee, for the Lord hath sent me to Jericho. And he said, As thy soul liveth, I will not leave thee. So they came to Jericho. And Elijah said unto him, Tarry, I pray thee here, for the Lord hath sent me to Jordan. And he said, As the Lord liveth, I will not leave thee. And fifty men of the sons of the prophets went, and stood afar off.

29....And they two stood by Jordan. And Elijah took his mantle, and smote the waters, and they were divided hither and thither; So that they two went over on dry ground. And when they were gone over, Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me.

30....And he said, Thou hast asked a hard thing: nevertheless, if thou see me, when I am taken from thee,

it shall be so unto thee; but if not, it shall not be so. And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder: and Elijah went up by a whirlwind into heaven.

31....And Elisha saw it, and he cried, My father, my father! The chariot of Israel, and the horsemen thereof. And he saw him no more. And he took up the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan. And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the Lord God of Elijah?

32....And when he had smitten the waters, they parted hither and thither; and Elisha went over. And when the sons of the prophets, which were to view at Jericho, saw him, they said, The spirit of Elijah doth rest on Elisha.

33....And Elisha went up from thence unto Bethel; and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up thou bald head; go up thou bald head. And he turned back, and looked on them:—And there came forth two she bears out of the wood, and tare forty and two children of them.*

** Children will learn from this, how very wicked it is to make a mock of aged people; and of persons who are deformed in body. The young ought to respect and reverence the old: for the holy bible expressly commands, saying, Thou shalt rise up before the hoary (or gray) head, and honor the face of the old man. And as to deformed, and underwitted persons, if you make a mock of them, it would be mocking their maker. You ought to pity them, and be thankful that you were not made like them.*

34....And after these things, a certain woman of the wives of the sons of the prophets, cried unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the Lord: and the creditor is come to take unto him my two sons to be bond-men. And Elisha said unto her, What shall I do for thee? Tell me: What hast thou in the house? And she said, Thine handmaid hath not any thing in the house, save a pot of oil.

35....Then he said, Go, borrow thee vessels abroad of all thy neighbours: borrow not a few. And when thou art come in, thou shalt pour into all those vessels, and thou shalt set aside that which is full. So she went from him, and shut the door upon her, and upon her sons, who brought the vessels to her, and she poured out.

36....And when the vessels were full, she said to her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed. Then she came, and told the man of God: and he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest.

37....Now Naaman, captain of the host of the king of Syria, was a great man with his master and, honourable: he was also a mighty man of valour: but he was a leper. And the Syrians had brought away captive out of the land of Israel, a little maid, and she waited on Naaman's wife. And she said unto her mistress, I wish my Lord were with the prophet, who is in Samaria! for he would recover him of his leprosy.

38....And one went in and told his lord of this say-

But still more wicked it is, to make derision of Godly people: children, who are so hardened as to do this, are in the way to destruction.

ing. And the king of Syria said, I will send a letter unto the king of Israel. And Naaman departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment.

39....And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant unto thee, that thou mayest recover him of his leprosy. And when the king of Israel had read the letter, he rent his clothes, and said, Am I a God, to kill and to make alive, that this man hath sent unto me to recover a man of his leprosy?

40....And it was so, when Elisha the man of God heard this, he sent to the king, saying, Let Naaman come now to me, and he shall know that there is a prophet in Israel. So Naaman came with his horses and with his chariots, and stood at the door of the house of Elisha. And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

41....And Naaman was wroth, and went away, and said, Behold, I thought he would surely come out to me, and stand and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them and be clean? So he turned, and went away in a rage.

42....And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? How much rather then, when he saith unto thee, wash and be clean? Then went he down, and dipped himself seven times in Jordan, according to the saying of

the man of God : and his flesh came again like the flesh of a little child.

43....And he returned to the man of God, he and all his company, and came and stood before him : and he said, Behold, now I know that there is no God in all the earth but in Israel ; now therefore, I pray thee, take a gift of thy servant. But Elisha said, As the Lord liveth, before whom I stand, I will receive none. And he urged him to take it ; but he refused.

44....But Gehazi, the servant of Elisha the man of God said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought ; but surely, I will run after him and take somewhat of him. So Gehazi followed after Naaman ; and when Naaman saw him running after him, he lighted down from the chariot to meet him, and said, Is all well ?

45....And Gehazi said, All is well. My master hath sent me, saying, Behold, even now there become to me from mount Ephraim two young men of the sons of the prophets : give them, I pray thee, a talent of silver, and two changes of raiment. And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants, and they bare them before him.

46....And when he came to the tower, he took the talents and the garments, and hid them in the house ; and let the men go their way. But he went in, and stood before his master : and Elisha said unto him, Whence comest thou, Gehazi ? And he said, Thy servant went no whither.

47....And Elisha said unto him, Went not my heart with thee, when the man turned again from his chariot to meet thee ? Is it a time to receive money, and to re-

ceive garments? The leprosy, therefore, of Naaman shall cleave unto thee. And he went out from his presence a leper as white as snow.

CHAPTER XXVI.

A PATRIOTIC GOVERNOR; OR THE WASHINGTON OF THE JEWS.

A. M. 3774.

1.... **T**HE words of Nehemiah, the son of Hachaliah. It came to pass, as I was in Shulhan the palace, that Hanani, one of my brethren came, he and certain men of Judah; and I asked them concerning the Jews, who had escaped, that were left of the captivity, and concerning Jerusalem. And they said unto me, The remnant, who are left of the captivity there in the province are in great affliction and reproach; the wall of Jerusalem also is broken down, and the gates thereof are burnt with fire.

2.... And when I heard these words, I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven. And it came to pass, in the twentieth year of Artaxerxes the king, that wine was before him: and I took up the wine and gave it unto the king. Now I had not been beforetime sad in his presence.

3.... Wherefore the king said unto me, Why is thy countenance sad, seeing thou art not sick? This is nothing else but sorrow of heart. Then I was very sore afraid, and said unto the king, Let the king live forever: why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire?

4....Then the king said unto me, for what dost thou make request? So I prayed to the God of heaven. And I said unto the king, If it pleaseth the king, and if thy servant have found favor in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it. And the king said unto me, for how long shall thy journey be? And when wilt thou return? So it pleased the king to send me, and I set him a time.

5....Moreover, I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over, till I come into Judah; and a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gate of the palace, and for the wall of the city. And the king granted me, according to the good hand of my God upon me.

6....So I came to Jerusalem. Then said I unto the rulers, Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burnt with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach. Then I told them of the hand of my God, which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they strengthened their hands for this good work.

7....But it came to pass, that when Sanballat heard that we builded the wall he was wroth, and took great indignation, and mocked the Jews. And he spake before his brethren, and the army of Samaria, and said, What do these feeble Jews? Will they fortify themselves? Will they make an end in a day? Now Tobiah the Ammonite was by him, and he said, Even that which they build, if a fox go up, he shall even break

down their stone-wall. Hear, O our God ; for we are despised.

8....So we built the wall ; and all the wall was joined together ; for the people had a mind to work. But when Sanballat, and Tobiah, and the Arabians heard that the walls of Jerusalem were made up, and the breaches began to be stopped, then they were very wroth, and conspired, all of them together, to come, and to fight against Jerusalem, and to hinder the work.

9....Nevertheless, we made our prayer unto God, and set a watch against them day and night. And in the lower places behind the wall, and in the higher places, I set the people with their swords, and their spears, and their bows. And I said unto the nobles, and to the rulers, and to the rest of the people, Be not afraid of them : remember the Lord, who is great and terrible ; and fight for your brethren, your sons and your daughters, your wives and your houses.

10....And they that builded on the wall, and they who bare burdens, every one with one of his hands wrought in the work, and with the other hand held a weapon. For the builders, every one had his sword girded by his side, and so builded ; and he that sounded the trumpet was by me.

11....And I said unto the nobles, and to the rulers, and to the rest of the people, The work is great, and we are separated upon the wall, one from another : in what place therefore, ye hear the sound of the trumpet, resort ye thither unto us : our God shall fight for us. So we labored in the work : and neither I, nor my brethren, nor my servants, none of us put off our clothes, saying that every one put them off for washing.

12....And there was a great cry of the people, and of their wives against their brethren the Jews. For there

were some who said, We, our sons, and our daughters are many ; therefore we take up corn for them, that we may eat and live. Some also there were, who said, We have mortgaged our lands, vineyards and houses, that we might buy corn because of the dearth.

13....Yet now our flesh is as the flesh of our brethren, our children as their children : and, lo, we bring into bondage our sons and our daughters to be servants ; and some of our daughters are brought into bondage already ; for other men have our land and vineyards. And I was very angry when I heard these words. Then I consulted with myself, and I rebuked the nobles, and the rulers, and I said unto them, ye exact usury, every man of his brother.

14....And I set a great assembly against them : And I said unto them, Will ye even sell your brethren ? or shall they be sold unto us ? Then held they their peace, and found nothing to answer. Also I said, It is not good that ye do ; ought ye not to walk in the fear of God. I pray you, let us leave off this usury ; restore, I pray you, even this day, their lands and their houses.

15....Then said they, We will restore them, and will require nothing for them ; so will we do as thou sayest. Then I called the priests, and took an oath of them, that they should do according to this promise. And all the congregation said, Amen, and praised the Lord. And the people did according to this promise.

16....Moreover from the time that I was appointed to be their governor in the land of Judah, that is twelve years, I and my brethren have not eaten the bread of the governor. But the former governors were chargeable unto the people, and had taken of them bread and wine ; yea, even their servants bare rule over the people : but so did not I, because of the fear of God.

17....Yea also, I continued in the work of this wall,

neither bought we any land ; and all my servants were gathered thither unto the work. Moreover, there were at my table an hundred and fifty of the Jews and rulers, besides those that came unto us from among the heathen, who were about us.

18....Now that which was prepared for me daily was one ox, and six choice sheep ; also fowls were prepared for me, and once in ten days, store of all sorts of wine ; yet for all this required not I the bread (*that is the wages*) of the governor, because the bondage was heavy upon this people.

19....Now it came to pass, when Sanballat, and Tobiah, and Geshem the Arabian, heard that I had builded the wall, that they sent unto me, saying, Come, let us meet together in some one of the villages of Ono ; but they thought to do me mischief. And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down ; why should the work cease whilst I leave it and come down to you ?

20....Yet they sent unto me four times after this sort ; and I answered them after the same manner. Then sent Sanballat his servant unto me, with an open letter in his hand ; wherein it was written, It is reported among the heathen, and Gashmu saith it, that thou and the Jews think to rebel : for which cause thou buildest the wall that thou mayest be their king. Come now, therefore, and let us take counsel together.

21...Then I sent unto him, saying, There are no such things done as thou sayest, but thou feignest them out of thine own heart. Afterwards I came unto the house of Shemaiab, who was shut up ; and he said, Let us meet together in the house of God, within the temple, and let us shut the doors of the temple : for they will come to slay thee ; yea in the night will they come to slay thee.

22....*And I said, Should such a man as I flee? And who is there, that being as I am, would go into the temple to save his life? I will not go in.**

23....In those days saw I in Judah some treading wine-presses on the sabbath, and bringing in sheaves, and lading asses; also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath-day: And I testified against them.

24....There also dwelt men of Tyre in Jerusalem, who brought fish and all manner of ware, and sold on the sabbath to the people of Judah. Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? Yet ye bring more wrath upon Israel by profaning the sabbath.

25....And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded the gates to be shut, and charged that they should not be opened till after the sabbath; and some of my servants set I at the gates, that there should no burden be brought in on the sabbath-day.

26....So the merchants, and sellers of all kinds of ware, lodged without Jerusalem once or twice. Then I testified against them, and said unto them, Why lodge ye about the walls? If ye do so again, I will lay hands on you. From that time forth came they no more on the Sabbath. And I commanded the Levites, that they should purify themselves, and that they should come, and keep the gates, to sanctify the Sabbath.

Think upon me, my God, for good, according to all that I have done for this people.

** A more heroic speech was never pronounced by the mouth of man.*

BEAUTIES OF

CHAPTER XXVII.

THE SINGULAR AFFLICTION AND PATIENCE OF JOB.

A. M. about 2473.

1.... **T**HERE was a man in the land of Uz, whose name was Job ; and that man was perfect and upright, and one who feared God, and *shunned to do wickedness*. And there was born unto him seven sons and three daughters. His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses, and a very great household. So that this man was the greatest of all the men of the east.

2.... And his sons went and feasted in their houses, every one his day ; and sent and called for their three sisters, to eat and to drink with them. And there was a day, when his sons and his daughters were eating and drinking wine in their eldest brother's house.

3.... And there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them ; and the Sabeans fell upon them, and took them away ; yea, they have slain the servants with the edge of the sword ; and I only am escaped alone to tell thee.

4.... While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burnt up the sheep, and the servants, and consumed them ; and I only am escaped alone to tell thee.

5.... While he was yet speaking, there came also another, and said, The Chaldeans made out three bands ; and fell upon the camels, and have carried them away ; yea, and slain the servants with the edge of the sword ; and I only am escaped alone to tell thee.

6.... While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house ; and, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead ; and I only am escaped alone to tell thee.

7.... Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped, and said, Naked *was* I born into the world, and naked shall I return unto the earth ; the Lord gave, and the Lord hath taken away ; blessed be the name of the Lord.

REMARKS.

The book of Job was probably penned before the emigration of the children of Israel from the land of Egypt ; as it no where contains any allusion to that event, or to any of the astonishing circumstances which attended it. It is said to have been the general opinion of the Jewish Rabbins, that Moses was the writer of this book ; and that it was written by him while he lived in the land of Midian.

CHAPTER XXVIII.

THE STORY OF JONAH.

A. M. about 3200.

1.... **N**OW, the word of the Lord came unto Jonah the son of Amittai, saying, Arise, go to Nineveh, that great city, and cry against it ; for their wickedness is come up before me. But Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down

to Joppa ; and he found a ship going to Tarshish : So he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the Lord.

2....But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken. Then the mariners were afraid, and cried, every man unto his God, and cast forth the wares that were in the ship into the sea, to lighten it ; but Jonah was gone down into the sides of the ship ; and he lie, and was fast asleep.

3...So the shipmaster came to him, and said unto him, What meanest thou, O sleeper ? Arise, call upon thy God, if so be that God will think upon us that we perish not. And they said, every man to his fellow, Come, and let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots, and the lot fell upon Jonah.

4....Then said they unto him, Tell us, we pray thee, for whose cause this evil is upon us. What is thine occupation ? And whence comest thou ? What is thy country ? And of what people art thou ? And he said unto them, I am an Hebrew ; and I fear the Lord, the God of heaven, who hath made the sea and the dry land. Then were the men exceedingly afraid, and said unto him, Why hast thou done this ? (for the men knew that he had fled from the presence of the Lord, because he had told them.)

5....Then said they unto him, what shall we do unto thee, that the sea may be calm unto us ? (for the sea wrought and was tempestuous.) And he said unto them, Take me up, and cast me forth into the sea ; so shall the sea be calm unto you : for I know that for my sake this great tempest is upon you. Nevertheless, the men rowed hard to bring it to the land ; but they could not : for the sea wrought and was tempestuous against them.

6....Wherefore they cried unto the Lord, and said, We beseech thee, O Lord, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood. So they took up Jonah, and cast him forth into the sea ; and the sea ceased from her raging. Then the men feared the Lord exceedingly, and offered a sacrifice unto the Lord, and made vows.

7....Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights. Then Jonah prayed unto the Lord his God out of the belly of the fish. And the Lord spake unto the fish, and it vomited out Jonah upon the dry land.

8....And the word of the Lord came unto Jonah, the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee. So Jonah arose, and went unto Nineveh, according to the word of the Lord. (Now Nineveh was an exceeding great city of three days' journey.)*

* "The ancient manner of reckoning was to compute twenty miles for a day's journey ; which makes Nineveh to have been sixty miles in circumference. This nearly agrees with the account of Diodorus, an ancient Pagan writer ; according to whom, Nineveh was about twenty miles long, about twelve miles broad, and a little more than sixty miles in circumference. According to the same author, Nineveh had walls an hundred feet high, and which were so broad, that three chariots could go abreast upon them ; and on the walls, at proper distances, were fifteen hundred towers, each measuring two hundred feet in height." This famous city was founded by Ashur, son of Shem, and grandson to Noah,

And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.

9....So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came to the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes.

10....And he caused it to be proclaimed through Nineveh, saying, Let neither man nor beast, head nor flock, taste any thing ; but let all be covered with sackcloth, and cry mightily unto God ; yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not ?

11....And God saw their works, that they turned from their evil way ; and God repented of the evil that he had said that he would do unto them ; and he did it not. And so, (*because they repented of their wickedness,*) God spared Nineveh, that great city, wherein were more than six score thousand persons (*little children*) who could not discern between their right hand and their left hand.

CHAPTER XXIX.

THREE YOUNG MEN CAST INTO A FIERY FURNACE.

A. M. 3433

1....**N**EBUCHADNEZZAR the king made an image of gold, whose height was threescore cubits,

and the breadth thereof six cubits : he set it up in the plain of Dura, in the province of Babylon. Then Nebuchadnezzar the king sent to gather together the princes, the governors and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image, which Nebuchadnezzar the king had set up.

2....And they were gathered together unto the dedication of the image, and they stood before the image that Nebuchadnezzar had set up. Then an herald cried aloud, To you it is commanded, O people, nations and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up : and whoso falleth not down and worshippeth, shall the same hour be cast into the midst of a burning fiery furnace.

3....Wherefore at that time certain Chaldeans came near, and accused the Jews. They spake, and said to the king Nebuchadnezzar, O king, live forever. There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshech, and Abednego : these men, O king, have not regarded thee : they serve not thy gods, nor worship the golden image which thou hast set up.

4....Then Nebuchadnezzar, in his rage and fury, commanded to bring Shadrach, Meshech and Abednego. Then they brought these men before the king. Nebuchadnezzar spake and said unto them, Is it true, O Shadrach, Meshech and Abednego ? Do not ye serve my gods, nor worship the golden image that I have set up ?

5....Now if ye be ready to fall down and worship the image that I have made, well ; but if ye worship not,

ye shall be cast the same hour into the midst of a burning fiery furnace : and who is that God that shall deliver you out of my hands ?

6....Shadrach, Meshech and Abednego answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God, whom we serve is able to deliver us from the burning fiery furnace : and he will deliver us out of thine hand, O king. But, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

7....Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshech and Abednego : therefore he commanded that they should heat the furnace one seven times more than it was wont to be heated. And he commanded the most mighty men who were in his army to bind Shadrach, Meshech and Abednego, and to cast them into the burning fiery furnace.

8....Then these men were bound in their coats, and their other garments, and were cast into the midst of the burning fiery furnace. And because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men who took up Shadrach, Meshech and Abednego. And these three men, Shadrach, Meshech and Abednego, fell down bound into the midst of the burning fiery furnace.

9....Then Nebuchadnezzar the king was astonished, and rose up in haste, and said unto his counsellors, Did not we cast three men bound into the midst of the fire ? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt ; and the form of the fourth is like the son of God.

10....Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and said, Shadrach, Meshech and Abednego, ye servants of the most high God, come forth and come hither. Then Shadrach, Meshech and Abednego came forth out of the midst of the fire.

11....And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose body the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

12....Then Nebuchadnezzar spake and said, Blessed be the God of Shadrach, Meshech and Abednego, who hath sent his Angel, and delivered his servants, who trusted in him, that they might not serve nor worship any God except their own God. Then the king promoted Shadrach, Meshech and Abednego in the province of Babylon.

REMARKS.

The young men, Shadrach, Meshech and Abednego chose to endure the pains of a most terrible death rather than to transgress the laws of God : and they experienced his friendship and miraculous protection. And God is still, the same, and will ever befriend and protect the youth, who chooses rather to suffer than to sin.

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BEAUTIES OF

CHAPTER. XXX.

THE IMPIOUS FEAST OF BELSHAZZAR.

A. M. 3470.

1....**B**ELSHAZZAR the king made a great feast to a thousand of his lords, and drank wine before the thousand. Belshazzar, while he tasted the wine, commanded to bring the gold and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king and his princes, his wives and his concubines, might drink therein. Then they brought those golden vessels, and drank wine therein, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

2....In the same hour came forth fingers of a man's hand, and wrote over against the candlestick, upon the plaister of the wall of the king's palace; and the king saw the part of the hand that wrote. Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.

3....The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king said to the wise men of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom.

4....Then came in all the king's wise men; but they could not read the writing, nor make known to the king the interpretation thereof. Then was king Belshazzar greatly troubled, and his countenance was changed, and his lords were astonished.

5....Now the queen, by reason of the words of the

king and his lords, came into the banquet house ; and the queen said, O king, live forever : let not thy thoughts trouble thee, nor let thy countenance be changed. There is a man in thy kingdom, in whom is the spirit of the holy Gods : and in the days of thy father, light and understanding and wisdom, like the wisdom of the gods, was found in him :

6....Whom the king Nebuchadnezzar thy father, made master of all the magicians, astrologers, Chaldeans and soothsayers ; forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts were found in the same Daniel, whom the king named Belteshazzar : now let Daniel be called, and he will shew the interpretation. Then was Daniel brought in before the king. .

7....And the king said unto Daniel, Art thou that Daniel, who was of the children of the captivity of Judah, whom the king my father brought out of Jewry ? I have even heard of thee, that the spirit of the gods is in thee, and that light, and understanding, and excellent wisdom are found in thee.

8....And now the wise men, the astrologers have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof : but they could not shew the interpretation of the thing : Now, if thou canst read the writing, and make known unto me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and be the third ruler in the kingdom.

9....Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another : yet I will read the writing to the king, and make known to him the interpretation. O thou king, the most high God gave Nebuchadnezzar thy father a king-

dom, and majesty, and glory, and honor ; and for the majesty that he gave him, all people, and nations, and languages, trembled and feared before him : whom he would he slew, and whom he would he kept alive.

10....But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and he was driven from the sons of men ; and his heart was made like the beasts, and his dwelling was with the wild asses : they led him with grafs like oxen, and his body was wet with the dew of heaven ; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will.

11....And thou, his son, O Belshazzar, hast not humbled thy heart, though thou knewest all this ; but hast lifted up thyself against the Lord of heaven ; and they have brought the vessels of his house before thee, and thou and thy lords, thy wives and thy concubines, have drunk wine in them ; and thou hast praised the gods of silver and gold, of brass, iron, wood and stone, which see not, nor hear, nor know : and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified.

12....Then was the part of the hand sent from him ; and this writing was written ; MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing : MENE ; God hath numbered thy kingdom, and finished it. TEKEL ; thou art weighed in the balance, and art found wanting. PERES ; thy kingdom is divided, and given to the Medes and Persians.

13....Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom. In that night was Belshazzar the king of the Chaldeans slain ; and Darius the Median took the kingdom.

REMARKS.

The famous city of Babylon, during this impious feast was taken by Cyrus ; who having turned the course of the river Euphrates that ran through it, marched his army into the city, along the river's bed ; and the king being slain immediately after the interpretation of the hand-writing, the Chaldean or Babylonish empire was dissolved, and the Medo-Persian empire commenced.

The prophet Jeremiah, in the fifty-first chapter, predicted, long before the event happened, that Babylon would be taken, while the inhabitants should be feasting, or engaged in a drunken carousal ; and he also foretold the circumstance of drying up the river, or turning it from its bed.

CHAPTER XXXI.

DANIEL CAST INTO A DEN OF LIONS.

1.... **I**T pleased Darius to set over the kingdom, an hundred and twenty princes ; and over these, three presidents, of whom Daniel was the first ; that the princes might give an account unto them, that the king should have no damage. Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him ; and the king thought to set him over the whole realm.

2.... Then the presidents and princes sought to find occasion against Daniel concerning the kingdom ; but they could find none occasion, nor fault, forasmuch as he was faithful, neither was there any error or fault found in him. Then said these men, We shall not find any occasion against this Daniel, except it be concerning the law of his God.

3....Then the presidents and princes assembled together to the king, and said thus unto him, King Darius, live forever ! All the presidents, and officers of the kingdom have consulted together, to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, he shall be cast into the den of lions. Now, O king, establish the decree, and sign the writing. Wherefore king Darius signed the writing and the decree.

4....Now when Daniel saw that the writing was signed, he went into his house ; and his windows being open in the chamber towards Jerusalem, he kneeled upon his knees three times a-day, and prayed, and gave thanks before his God, as he did aforetime. Then these men assembled, and found Daniel praying and making supplication before his God.

5....Then they came near and spake before the king concerning the king's decree ; and said before the king, That same Daniel, who is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree which thou hast signed, but maketh his petition three times a-day. Then the king, when he heard these words, was sore displeased with himself, and let his heart on Daniel, to deliver him ; and he labored till the going down of the sun to deliver him.

6....Then these men said unto the king, Know, O king, that the law of the Medes and Persians is, that no decree or statute which the king establisheth may be changed. Then the king commanded, and they brought Daniel, and cast him into the den of lions : and a stone was brought and laid upon the mouth of the den. Now the king said unto Daniel, Thy God, whom thou serveest continually, he will deliver thee.

7....Then the king went to his palace, and passed the night fasting : neither were instruments of music brought

before him ; and his sleep went from him. And the king arose very early in the morning, and went in haste unto the den of lions. And when he came to the den, he cried with a lamentable voice unto Daniel : and the king said, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions ?

8....Then said Daniel unto the king, O king, live forever ! My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me : forasmuch as before him innocency was found in me ; and also before thee, O king, have I done no hurt.

9....Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God. And the king commanded, and they brought those men, who had accused Daniel, and they cast them into the den of lions : and the lions had the mastery of them, and brake all their bones in pieces as soon as they came to the bottom of the den.

10....Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth: Peace be multiplied unto you ; I make a decree, that in every dominion of my kingdom, men tremble and fear before the God of Daniel ; for he is the living God, and steadfast forever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end. So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

REMARKS.

Daniel, while a young man, was led away into captivity ; where, in the midst of a corrupt and idolatrous people, he preserved his innocence, and was highly distinguished both for his piety and wisdom.

An Angel, even Gabriel, who was sent to Daniel, saluted him in these words, O man, greatly beloved ! Such was his excellent character, that he lived and died greatly beloved both of God and men.

Young people ; let the wisdom, the integrity, and the piety of Daniel, be held up to your view as a pleasing pattern to imitate.



BEAUTIES OF THE BIBLE.

Part II.

Selections from the Bible.

CHAPTER I.

SOLOMON'S DESCRIPTION OF A VIRTUOUS WOMAN.

1.... **W**HO can find a virtuous woman? For her price is far above rubies. The heart of her husband doth safely trust in her; and she will do him good, and not evil, all the days of her life.

2.... She seeketh wool and flax, and worketh willingly with her hands: she riseth also while it is yet night, and giveth meat to her household; and a portion to her maidens.

3.... She considereth a field and buyeth it: with the fruit of her hands she planteth a vineyard. She perceiveth that her merchandize is good: her candle goeth not out by night. She layeth her hands to the spindle, and her hands hold the distaff.

4.... She is not afraid of the snow for her household; for all her household are clothed with scarlet. She maketh herself coverings of tapestry; her clothing is silk and purple. She maketh fine linen, and selleth it, and delivereth girdles unto the merchants.

5.... She looketh well to the ways of her household, and eateth not the bread of idleness. Strength and hon-

or are her clothing, and she shall rejoice in time to come.

6....She stretcheth out her hands to the poor ; yea, she reacheth forth her hands to the needy. She openeth her mouth with wisdom ; and in her tongue is the law of kindness.

7....Her husband is known in the gates, when he sitteth among the elders of the land. Her children arise up, and call her blessed : her husband also praiseth her.

8....Favor is deceitful, and beauty is vain ; but a woman who feareth the Lord, she shall be praised. Give her of the fruit of her hands ; and let her own works praise her in the gates.

REMARK.

The foregoing is an ancient picture of a fine lady, drawn by a most celebrated artist, and proper to be hung up, in a gilt frame, in every family-hall, or parlour, in the United States.

CHAPTER II.

THE LOVELINESS OF VIRTUE EXEMPLIFIED IN THE CHARACTER OF JOB.

1....**J**OB continued his *discourse* and said, O that I were as in months past, as in the days when God preserved me ; as I was in the days of my youth, when my children were about me ! The young men saw me and were *abashed* ; and the aged arose, and stood up ; the princes restrained talking ; the nobles held their peace.

2....Unto me men gave ear, and waited, and kept

silence at my counsel. After my words they spake not again ; my speech dropped upon them, and they waited for me as for the rain. When the ear heard me, then it blessed me : and when the eye saw me, it gave witness to me ; because I delivered the poor, who cried, and the fatherless, and him that had none to help.

3....The blessing of him that was ready to perish came upon me : and I caused the widow's heart to sing for joy. I put on righteousness, and it clothed me ; my judgement was as a robe and a diadem. I was eyes to the blind, and feet was I to the lame. I was a father to the poor : and the cause which I knew not I searched out.

4....Doth not God see my ways, and count all my steps ? Let me be weighed in an even balance, that God may know mine integrity. If I have walked with vanity, or if my foot hath hastened to deceit ; if my step hath turned out of the way, and mine heart walked after mine eyes, and if any blot hath cleaved to my hands, then let me sow and let another eat.

5....If I did despise the cause of my man servant, or of my maid servant, when they contended with me ; what then shall I do when God riseth up ? And when he visiteth, what shall I answer him ? Did not he who made me, make him ? And did not one fashion us both ?

6....If I have withheld the poor from their desire, or have caused the eyes of the widow to fail : or have eaten my morsel myself alone, and the fatherless hath not eaten thereof : (for from my youth he was brought up with me ;) if I have seen any perish for want of clothing, or the poor without covering ; if his loins have not blessed me, and if he were not warmed with the fleece of my sheep ; or, if I have lifted up mine hand against the fatherless ; then let mine arm fall from my shoulder-blade, and be broken from the bone.

7....If I have made gold my hope, or said to the most fine gold, Thou art my confidence ; if I *proudly exulted* because my wealth was great ; If I rejoiced in the destruction of him that hated me. The stranger did not lodge in the street, but I opened my door to the traveller. If my land cry against me, that I have eaten the fruits without money, or have caused the owners thereof to lose their life : let thistles grow instead of wheat, and cockle instead of barley.

REMARKS.

Who can read these lines, and not exclaim, "O virtue, how lovely is thy image !" Such an excellent character as this of Job, is better than all the treasures in the world. Courage, strength, wit, beauty, and wealth, what are they, when weighed in the balance, against solid virtue ? What are they but vanity ?

Youth, who wish to attain true honor, are invited to imitate the virtues of this excellent man, and to strive to be eminently good. A good name is as precious ointment : and the righteous shall be had in everlasting remembrance.

CHAPTER III.

THE IDOL MAKER.

1.... **T**HEY, who make a graven image, are all of them vanity ; and their delectable things shall not profit : they see not, nor know, that they may be ashamed. Who hath formed a god, or molten a graven image that is profitable for nothing ? Behold, all his fellows shall be ashamed ; and the workmen they are of men : let them all be gathered together, let them stand up ; that they may be ashamed together.

2....The smith with the tongs both worketh in the

coals, and fashioneth it with hammers, and worketh it with the strength of his arms : yea, he is hungry, and his strength faileth ; he drinketh no water, and is faint.

3....The carpenter stretcheth out his rule, he marketh it out with a line, he fitteth it with planes, and he marketh it out with a compass, and maketh it after the figure of a man, according to the beauty of a man, that it may remain in the house. He heweth him down cedars, and taketh the cypress and the oak, which he strengtheneth from the trees of the forest.

4...He planteth an ash, and the rain doth nourish it. Then shall it be for a man to burn : for he will take thereof and warm himself ; yea, he kindleth it, and baketh bread : yea, he maketh a god, and worshippeth it ; he maketh a graven image, and falleth down thereto.

5....He burneth part thereof in the fire ; with part thereof he eateth flesh : he roasteth roast and is satisfied ; yea, he warmeth himself, and saith, Aha, I am warm, I have seen the fire : and the residue thereof he maketh a god, even his graven image : he falleth down unto it, and worshippeth it, and prayeth unto it, and saith, Deliver me ; for thou art my God.

6....They have not known nor understood : and none considereth in his heart, neither is there knowledge nor understanding to say, I have burnt part of it in the fire ; yea also, I have baked bread upon the coals thereof ; I have roasted flesh, and eaten it ; and shall I make the residue thereof an abomination ? Shall I fall down to the stock of a tree ?

REMARKS.

This is a keenly satirical representation of the extreme folly of idolaters, who worshiped a stock, or image, which they themselves had made.

There are, in the scriptures, but few instances of

satire: this is one: another is that pungent laying of Job to his uncandid and tormenting friends, Doubtless, ye are the men; and wisdom shall die with you.

A third instance of the kind, is the exquisitely keen satire of Elijah upon the false prophets, when he said to them, whilst they were vehemently calling upon Baal, Cry aloud; for he is a god: either he is talking, or he is pursuing, or he is on a journey, or peradventure he sleepeth, and must be awaked.

CHAPTER IV.

EXTRACTS FROM THE LAW OF MOSES.

1... **H**E that smiteth his father, or his mother, shall surely be put to death. He that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death. He who curseth his father, or his mother, shall surely be put to death. Whoso sheddeth man's blood, by man shall his blood be shed. Ye shall take no satisfaction for the life of a murderer; he shall surely be put to death. So ye shall not pollute the land wherein ye are; for blood defileth the land; and the land cannot be cleansed of blood that is shed therein, but by the blood of him that shed it.

2... If a man steal an ox, or a sheep, and kill it, or sell it, he shall restore five oxen for an ox, and four sheep for a sheep. If thou see thy enemy's beast going astray, thou shalt surely bring it back to him again. If thou see the beast of him who hateth thee, lying under his burthen, thou shalt surely help him.

3... Thou shalt neither vex a stranger, nor oppress him. Ye shall not afflict any widow or fatherless child: if thou afflict them, and they cry at all unto me, I will

surely hear their cry ;—and your wives shall be widows, and your children fatherless.

4....If thou lend money to any of my people, who is poor, thou shalt not be to him an usurer, neither shalt thou lay upon him usury. If thy brother be waxen poor, and fallen into decay with thee, thou shalt relieve him : yea, though he be a stranger or sojourner, thou shalt relieve him, that he may live with thee ; thou shalt not give him thy money upon usury, nor lend him thy victuals upon increase.

5....Thou shalt not curse the ruler of thy people. Thou shalt not raise a false report ; neither put thine hand with the wicked, to be an unrighteous witness. Keep thou far from a false matter. Ye shall not steal, neither deal falsely, neither lie one to another : and ye shall not swear by my name falsely ; neither shalt thou profane the name of thy God. Thou shalt not follow a multitude to do evil.

6....Thou shalt take no bribe ; for a bribe blindeth the wise, and perverteth the words of the righteous. Ye shall do no unrighteousness in judgment : thou shalt not respect the person of the poor, nor honor the person of the mighty ; but in righteousness thou shalt judge thy neighbor. Forty stripes the judge may give him who is guilty of stripes ; and shall not exceed.

7....Ye shall fear every man his father and his mother, and keep my Sabbaths and reverence my sanctuary ; I am the Lord your God. The father shall not be put to death for the children, neither shall the children be put to death for their father : every man shall be put to death for his own sin.

8....When ye reap the harvest of your field, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean of thy vineyards, neither shalt thou

gather every grape of thy vineyard ; thou shalt leave them for the poor, and the stranger.

9....Thou shalt not defraud thy neighbor, neither rob him. If thou sell aught unto thy neighbor, or buy any thing of thy neighbor, ye shall not oppress one another. Thou shalt not avenge, or bear any grudge against the children of thy people : but thou shalt love thy neighbour as thyself. Ye shall not eat any thing with the blood. Thou shalt not go up and down as a tale-bearer among thy people.

10....If a stranger sojourn with you in your land, ye shall not vex him : the stranger, who dwelleth with you shall be unto you as one born amongst you ; and thou shalt love him as thyself. Ye shall have one manner of law, as well for the stranger, as for one of your own land.

11....Ye shall do no unrighteousness in weight or in measure : just balances, and just weights ye shall have. Thou shalt not have in thy bag diverse weights, a great and a small. Thou shalt not have in thine house diverse measures, a great and a small, (*that is, one to sell by, and another for buying*) for all who do such things are an abomination unto the Lord thy God.

12....The wages of him, who is hired, shall not abide with thee all night until the morning. Thou shalt not oppress an hired servant, who is poor and needy, whether he be of thy brethren, or a stranger. At his time, thou shalt give him his hire, neither shall the sun go down upon it ; for he is poor, and setteth his heart upon it : lest he cry against thee unto the Lord, and it be sin unto thee.

13....The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment ; for all who do so are an abomination unto the Lord thy God.

14....Thou shalt rise up before the hoary head, and honour the face of the old man. When thou shalt vow a vow unto the Lord thy God, thou shalt not be slack to pay it : that which has gone out of thy lips thou shalt keep and perform.

15....Curfed be he that setteth light by his father, or his mother : and all the people shall say, Amen. Curfed be he that removeth his neighbor's land mark : and all the people shall say, Amen. Curfed be he that maketh the blind (*or ignorant*) to wander out of the way : and all the people shall say, Amen.

16....Curfed be he that perverteth the judgment of the stranger, fatherless, and widow : and all the people shall say, Amen. Curfed be he that smiteth his neighbour secretly : and all the people shall say, Amen. Curfed be he that taketh reward to slay an innocent person : and all the people shall say, Amen.

REMARKS.

If the foregoing laws and maxims had been extracted from the code of *Solon* or *Lycurgus*, they would have had a sure claim to the public notice and approbation : our *refined deists* would applaud them as a valuable fragment of antiquity. But they are a part of the code of *Moses* ; they are *scripture* : "there is the rub."

Possibly, it will be found that no men are more under the influence of prejudice than the votaries of the goddess of reason, who are ever ridiculing the prejudices of the vulgar, and affect to be themselves superior to all prejudice whatever.

"Josephus, in his discourse against Appion, demonstrated that the Jewish law was of so high antiquity, that the very name of *law* was not known in other countries, till a thousand years after ; inasmuch that Homer, though obliged to speak of so many different

nations, has not once used the word. The same writer (Josephus) produced clear evidence, that the famous legislators of Greece and Rome, borrowed from the Jewish law their principal institutions."

M. Pascal's Thoughts

CHAPTER. V.

MISCELLANEOUS EXTRACTS.

1.... **T**HOU, Solomon my son, know thou the God of thy fathers, and serve him with a perfect heart, and with a willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever.

2....Hear, ye children, the instruction of a father: I give you good doctrine, forsake ye not my law: for I was my father's son, tender and only beloved in the sight of my mother. He taught me also, and said unto me, Let thine heart retain my words, keep my commandments, and live.

3....Get wisdom, get understanding; forget it not; neither decline from the words of my mouth. Forsake her not, and she shall preserve thee: love her and she shall keep thee. Wisdom is the principal thing; therefore get wisdom: and with all thy *acquirements*, get understanding. She shall give to thine head an ornament of grace.

4....Hear, O my son, and receive my saying: and the years of thy life shall be many. I have taught thee in the way of wisdom: I have led thee in right paths. Take hold of instruction; let her not go: keep her; for she is thy life.

5....My son, enter not into the path of the wicked, and go not in the way of evil men; avoid it, pass not by it, turn from it, and pass away. For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall; they eat the bread of wickedness. But the path of the just is as the *dawning* light, which shineth more and more until *noon-day*.

6....My son, attend to my words; let them not depart from thine eyes: keep them in the midst of thine heart: for they are life unto those who find them. Keep thy heart with all diligence: ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left: remove thy foot from evil.

7....Trust in the Lord with all thine heart; and lean not to thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. Be not wise in thine own eyes; fear the Lord, and depart from evil. My son, despise not the chastening of the Lord; neither be weary of his correction: for whom the Lord loveth, he correcteth, even as a father the son in whom he delighteth.

8....My son, if sinners entice thee, consent thou not. Walk in the way of good men, and keep the path of the righteous: for the upright shall dwell in the land: but the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.

9....There be many that say, Who will shew us any good? Lord, lift thou up the light of thy countenance upon us. Thou hast put gladness into my heart more than *worldly men* have, in the time that their corn and their wine increase. Thy favor is life, and thy loving kindness is better than life. In thy presence is fulness of joy; and at thy right hand are pleasures forevermore.

10....My son, give unto God thy heart : behold, to obey him is better than sacrifice. The fear of the Lord is the beginning of wisdom ; and to depart from wickedness is understanding. He hath shewed thee what is good ; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God ?

11....The wicked, through pride, will not seek after God : the fool hath said in his heart, There is no God. They are corrupt, and have done abominable works. God is angry with the wicked every day ; and will rain upon them snares, fire and brimstone, an horrible tempest ; which shall be the portion of their cup.

12....Wherewith shall a young man cleanse his way ? By taking heed thereto according to the word of God. His word is a light to the feet, and a lamp to the path. The law of the Lord is perfect, converting the soul : the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart : the commandment of the Lord is pure, enlightening the eyes : More to be desired are they than fine gold ; sweeter also than honey, and the honey comb ; and in keeping of them there is great reward.

13...Blessed is the man, who walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful ; but his delight is in the law of the Lord ; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water : and whatsoever he doth shall prosper.

14....Blessed is he that considereth the poor : the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive ; and he shall be blessed in the earth. The Lord will strengthen him upon the bed of languishing ; and will make his bed comfortable in sickness.

15....Lord, who shall abide in thy tabernacle ? Who shall dwell in thy Holy Zion ? He that walketh uprightly, and worketh righteousness, and speaketh the truth from his heart. He that backbiteth not with his tongue, nor doth evil to his neighbor, nor taketh up a reproach against his neighbor : but he honoreth them, who fear the Lord. He that doeth these things shall never be destroyed.

16....How forcible are right words ! A word fitly spoken is like apples of gold in pictures of silver. I said I will take heed to my ways, that I sin not with my tongue ; I will keep my mouth with a bridle.

17....The wicked borroweth, and payeth not again : but the righteous sheweth mercy and giveth : He is ever merciful, and lendeth ; and his children are blessed. The steps of a good man are ordered by the Lord : though he fall, he shall not be utterly cast down ; for the Lord upholdeth him with his hand.

18....I have been young but now am old ; yet have I not seen the righteous forsaken. I have seen the wicked in great power, and spreading himself like a green bay-tree : yet he passed away, and, lo, he was not ; yea, I sought him, but he could not be found.

19....Come, ye children, hearken unto me, I will teach you the fear of the Lord. What man is he, who desireth life, and loveth many days, that he may see good ? Keep thy tongue from evil, and thy lips from speaking guile : depart from evil and do good ; seek peace, and pursue it.

20....The Lord taketh pleasure in them, who fear him, and who hope in his mercy. The Lord is nigh unto them, who are of a broken heart. This poor man cried, and he saved him out of all his troubles. Many are the afflictions of the righteous ; but the Lord deli-

vereth him out of them all. Mark the perfect man, and behold the upright : for the end of that man is peace.

21....Cease from anger, and forsake wrath : fret not thyself because of evil doers, neither be thou envious against the workers of iniquity : for they shall soon be cut down as the grass. Trust in the Lord, and do good ; so shalt thou dwell in the land, and verily thou shalt be fed.

22....Whom have I in Heaven but thee ? And there is none upon earth that I desire besides thee. My flesh and my heart fail ; but God is the strength of my heart, and my portion forever. It is good for me to draw near to God : for, lo, they who are far from thee shall perish. When my father and my mother forsake me, then the Lord will take me up.

23....Who can understand his errors ? Cleanse thou me from secret faults ; keep me back also from presumptuous sins : let them not have dominion over me. Let the words of my mouth, and the meditation of my heart be acceptable in thy sight, O Lord my God.

24....I will praise thee ; for I am fearfully and wonderfully made, and curiously wrought. How precious also are thy thoughts unto me, O God ! How great is the sum of them ! If I should count them, they are more in number than the sand ; when I awake, I am still with thee. Search me, O God, and know my heart ; try me, and know my thoughts : and see if there be any wicked way in me, and lead me in the way everlasting.

25....A fool is wiser in his own conceit than seven *reasonable men*. Before honor is humility : but pride goeth before destruction ; and an haughty spirit before a fall. An high look, and a proud heart is sin.

26....These six things doth the Lord hate ; yea, seven are an abomination unto him : a proud look, a lying tongue, and hands which shed innocent blood, an heart that deviseth wicked imaginations, feet which be swift in running to mischief, a false witness who speaketh lies, and him who soweth discord among brethren.

27....Surely the serpent will bite without enchantment ; and a babbler is no better. The words of a tale-bearer are as wounds. Where no wood is there the fire goeth out ; to where there is no tale-bearer the strife ceaseth.

28....Is not this the *fast* that God hath chosen ? To loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke ? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house, and when thou seest the naked, that thou cover him ? Then shall thy light break forth as the morning, and thine health spring forth speedily ; and thy righteousness shall go before thee : the glory of the Lord shall be thy rear-ward.

29....If thou draw out thy soul to the hungry, and satisfy the afflicted soul ; then shall thy light rise in obscurity, and thy darkness be as the noon-day : and the Lord shall guide thee continually, and satisfy thy soul in drought : and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

30....If thou refrain from doing thy pleasure on the Sabbath, my holy day ; and call the Sabbath a delight, the holy of the Lord, honourable ; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words : then shalt thou delight thyself in the Lord, and I will cause thee to ride on the high places of the earth, and feed thee with the heritage of Jacob thy father : for the mouth of the Lord hath spoken it.

BEAUTIES OF CHAPTER VI.

SPECIMENS OF THE SUBLIMITY OF SCRIPTURE.

1.... **G**OD said, Let there be light, and there was light. The Lord came from Sinai, and rose up from Seir unto them; he shined forth from Mount Paran, and he came with ten thousand of his saints : from his right hand went a fiery law. There is none like the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency in the sky. MOSES.

2....The earth shook and trembled ; the foundations of the heaven moved and shook because he was wroth. He bowed the heavens also and came down : and darkness was under his feet. And he rode upon a Cherub, and did fly ; and he was seen upon the wings of the wind. And he made darkness pavilions round about him. Through the brightness before him were coals of fire kindled.

3....The Lord thundered from heaven, and the most high uttered his voice. - And the channels of the sea appeared, the foundations of the world were discovered at the rebuking of the Lord, and at the blast of his breath.

4....Clouds and darkness are round about him ; a fire goeth before him, and burneth up his enemies round about. His lightnings enlightened the world ; the earth saw, and trembled ; the hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth.

5....When Israel went out of Egypt, the sea saw it, and fled ; Jordan was driven back. The mountains skipped like rams, and the little hills like lambs. What ailed thee, O thou sea, that thou fleddest ? Thou Jor-

dan, that thou wast driven back ? Ye mountains, that ye skipped like rams ; and ye little hills like lambs ?—Tremble, O earth, at the presence of the Lord.

DAVID.

6....I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim : each one had six wings ; with *two* wings he covered his face, and with *two* he covered his feet, and with *two* he did fly.

7....And one cried unto another, and said, Holy, Holy, Holy is the Lord of Hosts : the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

ISAIAH.

8....God came from Teman, and the holy one from mount Paran. His glory covered the heavens, and the earth was full of his praise ; and his brightness was as the light. Before him went the pestilence, and burning coals went forth at his feet. He stood and measured the earth : He beheld, and drove asunder the nations ; and the everlasting mountains were scattered, and the perpetual hills did bow ; His ways are everlasting.

9....I saw the tents of Cushan in affliction ; and the curtains of the land of Midian did tremble. Thou didst ride in thy chariots of salvation. Thou didst cleave the earth : the mountains saw thee, and they trembled : the deep uttered his voice, and lifted up his hands on high. The sun and moon stood still in their habitation : at the light of thine arrows they went, and at the shining of thy glittering spear.

HABAKKUK.

10....I beheld till the thrones were cast down, and the ancient of days did sit, whose garment was white as snow : His throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came

forth from before him ; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him.

DANIEL.

REMARKS.

The foregoing passages, and others also which might be drawn from the same source, are sublime beyond all parallel. They soar above the writings of the immortal Homer himself, even as the flight of the eagle is above the orbit of the most daring among ordinary birds.

Milton, the boast of English poets, was a christian believer, and a close studier of the beauties of the bible : from hence he happily drew much of his beautiful imagery—his noble conceptions, his astonishing grandeur.

He seized the mantle of the Scripture bards ; he caught their sacred enthusiasm, their ethereal fire : and this circumstance, added to the astonishing genius of Milton, produced in his *Paradise Lost*, a poem, which, exclusive of the Scripture writers, has no equal in point of sublimity.

CHAPTER VII.

DIVINE ATTRIBUTES.

THE SUPREMACY AND SELF-EXISTENCE OF THE GOD-HEAD.

1.... **H**EAR, O Israel, the Lord our God is our Lord. The Lord is God, and there is none else. I am the Lord, and there is no God beside me. Who hath measured the water in the hollow of his hand, and meted out heaven as a span, and comprehended the dust

of the earth in a measure, and weighed the mountains in scales, and the hills in a balance ?

2....Who hath directed the spirit of the Lord, or, being his counsellor, hath taught him ? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge ?

3....Behold, the nations are as a drop of the bucket, and are counted as the small dust of the balance : behold, he taketh up the isles as a very little thing. All nations before him are as nothing ; and they are counted to-him less than nothing and vanity.

THE ETERNAL AND UNCHANGEABLE EXISTENCE OF GOD.

4....Art thou not from everlasting, O Lord my God ? His kingdom is an everlasting kingdom, and his dominion is from generation to generation. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, from everlasting to everlasting thou art God. Thou changest not.

5....Of old hast thou laid the foundation of the earth, and the heavens are the works of thy hands : they shall perish ; but thou shalt endure ; yea, all of them shall wax old like a garment ; as a vesture shalt thou change them, and they shall be changed ; but thou art the same, and thy years shall have no end.

THE INFINITE KNOWLEDGE, AND OMNIPRESENCE OF THE DIVINE MIND.

6....Thine understanding, O Lord, is infinite ; for thou tellest the number of the stars, and callest them all by name. How manifold are thy works, in wisdom hast thou made them all. Am I a God at hand, saith the Lord, and not a God afar off ? Can any bide himself in secret places, that I shall not see him ? saith the

Lord : do not I fill heaven and earth ? saith the Lord.

7....The eyes of the Lord are in every place beholding the evil and the good ; they run to and fro through the earth. God searcheth the heart, that he may give to every man, according to his ways. O Lord, thou hast searched me and known me : Thou knowest my down-sitting, and mine up-rising ; thou understandest my thoughts afar off. Thou art acquainted with all my ways : and there is not a word in my tongue, but lo, O Lord, thou knowest it altogether.

8....Whither shall I go from thy spirit ? Or, Whither shall I flee from thy presence ? If I ascend up into heaven, thou art there : if I make my bed *in the depths of the earth*, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea ; even there shall thy hand lead me.

9....If I say, Surely the darkness shall cover me ; even the night shall be light about me. Yea, the darkness hideth not from thee : but the night shineth as the day : the darkness and the light are both alike to thee.

ALL CREATURES ARE GOD'S PROPERTY.

10....The earth is the Lord's, and the fulness thereof ; the world, and they who dwell therein. In his hand is the soul of every living thing, and the breath of all mankind. Behold, all souls are mine, saith the Lord : as the soul of the father, so also the soul of the son is mine. Behold, as the clay is in the hand of the potter, so also are ye in mine hands. Whatsoever is under the whole heaven is mine.

GOD SEEN IN HIS WORKS.

11....The heavens declare the glory of God ; and the firmament sheweth his handy work. Day unto day uttereth speech, and night unto night sheweth knowledge of him. When I consider thy heavens,

the work of thy fingers, the moon and the stars, which thou hast ordained ; what is man, that thou art mindful of him ? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands. I will praise thee, for I am fearfully and wonderfully made.

DIVINE PROVIDENCE.

12....The lot is cast into the lap ; but the whole disposing thereof is of the Lord. A man's heart deviseth his way ; but the Lord directeth his steps. The blessing of the Lord maketh rich. The Lord reigneth ; let the earth rejoice. He doth according to his pleasure in the armies of heaven above, and among the inhabitants of this earth ; He woundeth and He healeth ; He killeth and He saveth alive.

13....The Lord covereth the heaven with clouds, and prepareth rain for the earth, and maketh grass to grow upon the mountains. He giveth to the beast his food, and to the young ravens which cry ? The eyes of all wait upon thee, and thou givest them their meat in due season. Thou openest thy hand, and satisfiest the desire of every living thing.

14....The Lord hath fed and clothed us ; He hath nourished and brought us up : He hath granted us life and favor, and his visitation hath preserved our spirit.

15...Bless the Lord, O my soul ; and all that is within me ; bless his holy name. Bless the Lord, O my soul, and forget not all his benefits ; Who forgiveth all thine iniquities ; who healeth all thy diseases ; who redeemeth thy life from destruction ; who crowneth thee with loving kindness and tender mercies ; who satisfieth thy mouth with good things.

THE PERFECT JUSTICE AND INFINITE BENEVOLENCE
OF DEITY.

16.... Shall not the Judge of all the earth do right ? Righteousness and judgment are the habitation of his throne. Holy and reverend is his name. God is of purer eyes than to behold iniquity, neither shall evil dwell with him. I lift mine hand to heaven, and say, I live forever ; if I whet my glittering sword, and mine hand take hold on judgement, I will render *awful punishment* to mine enemies.

17.... A just God and a Saviour. The Lord proclaimeth his name : the Lord, the Lord God merciful and gracious, slow to anger, abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sins. The Lord is gracious and full of compassion ; slow to anger, and of great mercy. The Lord is good to all ; and his tender mercies are over all his works.

THE DEPRAVED, GUILTY STATE OF MAN.

18.... What is man, that he should be clean ? And he that is born of a woman, that he should be righteous ? Behold, the heavens are not clean in his sight : how much more abominable and filthy is man, who drinketh iniquity like water ?

19.... The fool hath said in his heart, there is no God. They are corrupt ; they have done abominable works ; there is none, that doeth good. The Lord looked down from heaven upon the children of men, to see if there were any who did understand, and seek God. They are all gone aside, they are altogether become filthy ; there is none that doeth good, no, not one.

THE PREDICTED SUFFERINGS OF CHRIST FOR SINNERS.

20.... He shall grow up as a tender plant, and as a

root out of dry ground. He is despised and rejected of men ; a man of sorrow and acquainted with grief. Surely he hath borne our grief and carried our sorrows : He was wounded for our transgressions, he was bruised for our iniquities, and with his stripes we are healed.

21.... All we, like sheep, have gone astray ; we have turned every one to his own way ; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted ; yet he opened not his mouth ; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. He was taken from prison and from judgment, and was cut off out of the land of the living : for the transgressions of my people was he stricken.

22....It hath pleased the Lord to bruise him ; he hath put him to grief : when thou shalt make his soul an offering for sin, he shall see his *offspring*, and the pleasure of the Lord shall prosper in his hand. He shall see of the fruit of his sufferings and be satisfied : by his knowledge shall my righteous servant justify many ; for he shall bear their iniquity.

23....Therefore will I divide him a portion with the great ; because he hath poured out his soul unto death : and he was numbered among the transgressors ; and he bare the sin of many, and made intercession for the transgressors.

THE DIVINE NATURE AND CHARACTER OF CHRIST.

24....Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder ; and his name shall be called wonderful, counsellor, the mighty God, the everlasting father, the prince of peace. Of the increase of his government and peace there shall be no end ; to order his kingdom and to establish it with judgment and with justice, from henceforth, even forever.

25....Rejoice greatly, O daughter of Zion : Behold thy king cometh unto thee : He is just, and having salvation. And his dominion shall be from sea even to sea, and from the river to the ends of the earth. In his days shall the righteous flourish ; and abundance of peace so long as the moon endureth. Prayer also shall be made for him continually ; and daily shall he be praised. His name shall endure forever : His name shall be continued as long as the sun ; and men shall be blessed in him. All nations shall call him blessed. And this is the name whereby he shall be called, The Lord our Righteousness.

THE INFLUENCE OF THE SPIRIT OF GOD IN CHANG- ING AND SANCTIFYING THE MINDS OF SINNERS.

26....I will sprinkle clean water upon you, and ye shall be clean : from all your filthiness will I cleanse you. A new heart also will I give you, and a new spirit will I put within you ; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them.

27....Wash me thoroughly from mine iniquity, and cleanse me from my sin. Purge me, and I shall be clean : Wash me, and I shall be whiter than snow. Create in me a clean heart, O God ; and renew a right spirit within me. Cast me not away from thy presence ; and take not thy holy spirit from me.

THE EXERCISES OF A PENITENT.

28....I have heard of thee by the hearing of the ear, but now mine eye seeth thee ; wherefore I abhor myself, and repent in dust and ashes. I acknowledge my transgressions ; and my sin ever is before me. Against thee, thee only, have I sinned, and done this evil in thy sight ;

that thou mightest be justified when thou speakest, and be clear when thou judgest.

29....I have surely heard Ephraim bemoaning himself thus : Thou hast chastised me, and I was chastised ; turn thou me, and I shall be turned ; for thou art the Lord my God. Surely after that I was turned, I repented : I was ashamed, yea, even confounded, because I did bear the reproach of my youth.

30....Then shall ye remember your own evil ways, and your doings, which were not good, and shall loathe yourselves in your own sight, for your iniquities, and for your abominations.

31....It is good that a man should both hope, and quietly wait for the salvation of the Lord. It is good for a man that he bear the yoke in his youth. He sitteth alone, and keepeth silence, because he hath borne it upon him. He putteth his mouth in the dust, if so be there may be hope. He is filled full with reproach.

GOD'S GRACIOUS ACCEPTANCE OF PENITENT, RETURNING SINNERS.

32....Thus saith the high and lofty one who inhabiteth eternity, whose name is holy ; I dwell in the high and holy place, with him also who is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. For I will not contend forever, neither will I be always wroth ; for the spirit should fail before me, and the souls which I have made. I have seen his ways, and will heal him, and restore comfort unto him, and to his mourners.

33....The sacrifices of God are a broken spirit : a broken and a contrite heart, O God, thou wilt not despise. The Lord is nigh unto them that are of a broken heart ; and saveth such as be of a contrite spirit.

P

This poor man cried, and the Lord heard him, and delivered him out of all his troubles.

GOD'S GRACIOUS CALLS AND INVITATIONS.

34....Ho, every one that thirsteth, come ye to the waters, and he that hath no money ; come ye, buy, and eat ; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not ? Hearken diligently unto me, and eat ye that which is good. Incline your ear, and come unto me : hear, and your soul shall live.

35....Seek ye the Lord while He may be found, call ye upon Him while He is near : Let the wicked forsake his way, and the unrighteous man his thoughts ; and let him return unto the Lord, and He will have mercy upon him ; and to our God ; for He will abundantly pardon. For my thoughts are not your thoughts, nor are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

36....Wash you, make you clean ; put away the evil of your doings from before mine eyes : cease to do evil ; learn to do well ; seek judgment, relieve the oppressed ; judge the fatherless ; plead for the widow.

37....Come now, and let us reason together, saith the Lord : though your sins be as scarlet, they shall be as white as snow ; though they be red like crimson, they shall be as wool : If ye be willing and obedient, ye shall eat the good of the land.

38....Look unto me, and be ye saved, all the ends of the earth ; for I am God, and there is none else. Turn ye, turn ye ; for why will ye die ? Have I any pleasure at all that the wicked should die ? Saith the

Lord God ; and not that he should return from his ways, and live ? I have no pleasure in the death of him that dieth, saith the Lord God : wherefore turn yourselves, and live ye.

REMARKS.

The foregoing paragraphs are an epitome of the character of God ; and of the way of recovery, for fallen man, to his likeness and favor.

CHAPTER VIII.

THE EFFICACY OF PRAYER.

1.... **K**ING Hezekiah was sick unto death ; and Isaiah the prophet came unto him, and said unto him, Thus saith the Lord, Set thine house in order : for thou shalt die, and not live. Then Hezekiah turned his face toward the wall, and prayed unto the Lord, and said, Remember now, O Lord, I beseech thee, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore.

2.... Then came the word of the Lord to Isaiah, saying, Go, and say to Hezekiah, thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears : behold I will add unto thy days fifteen years.

3.... Now these are the words of Hezekiah, king of Judah, when he had been sick, and was recovered of his sickness. " I said in the cutting off of my days, I shall go to the gates of the grave : I am deprived of the residue of my years. I said, I shall not see the Lord, even the Lord in the land of the living ; He will cut

me off with pining sickness : I shall behold man no more with the inhabitants of the world.

4....Like a crane or a swallow, so did I chatter ; I did mourn as a dove : mine eyes fail with looking upward : O Lord, I am oppressed, undertake for me. What shall I say ? He hath both spoken unto me, and himself hath done it. I shall go softly all my years, in the *humility* of my soul.

5....Thou shalt recover me, and make me to live. I had great bitterness ; but thou hast in love to my soul delivered it from the pit of corruption : for thou hast cast all my sins behind thy back. The grave cannot praise thee ; death cannot celebrate thee : they who go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day."

CHAPTER IX.

AN ABSTRACT OF SOLOMON'S PRAYER.

1....**I**T came to pass, when the priests were come out of the holy place, the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud : for the glory of the Lord had filled the house of the Lord.

2....Then spake Solomon, The Lord said that he would dwell in the thick darkness. I have surely built thee an house. And the king turned his face around, and blessed all the congregation of Israel : (and all the congregation of Israel stood up :)

3....And Solomon stood before the altar of the Lord, in the presence of all the congregation of Israel, and spread forth his hands toward heaven : and he said,

Lord God of Israel, there is no God like Thee, in heaven above, or earth beneath, who keepest covenant and mercy with thy servants, that walk before Thee with all their hearts ; who hast kept with thy servant David my father what thou didst promise him ; Thou spakest with thy mouth, and hast fulfilled it with thine hand, as it is this day. And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father.

4....But will God indeed dwell on the earth ? Behold, the heaven, and the heaven of heavens, cannot contain Thee : how much less this house that I have builded ! Yet have Thou respect unto the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry, and to the prayer which thy servant prayeth before Thee to-day,

5....That thine eyes may be open toward this house night and day, even toward the place of which Thou hast said, My Name shall be there ; that thou mayest hearken unto the prayer which thy servant shall make toward this place. And hearken Thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place : and hear thou in heaven thy dwelling place ; and when thou hearest, forgive.

6....When thy people Israel be smitten down before the enemy, because they have sinned against Thee, and shall turn again to thee, and confess thy name, and pray, and make supplication unto Thee in this house : then hear Thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which Thou gavest unto our fathers.

7....When heaven is shut up, and there is no rain, because they have sinned against Thee ; if they pray toward this place, and confess thy name, and turn from

their sins ; then hear thou in heaven, and forgive the sin of thy people Israel, and teach them the good way wherein they should walk, and give rain upon thy land.

8....If there be in the land famine, if there be pestilence, whatsoever plague, whatsoever sickness, there be ; what prayer and supplication soever be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house : then hear Thou in heaven thy dwelling-place, and forgive.

9....And it was so, that, when Solomon had made an end of praying, he arose from before the altar of the Lord, from kneeling on his knees with his hands spread up to heaven.

10....And he stood, and blessed all the congregation of Israel with a loud voice, saying, Blessed be the Lord, who hath given rest to thy people Israel, according to all that he had promised : There hath not failed one word of all his good promise. The Lord our God be with us, as he was with our fathers : let him not leave us, nor forsake us ; that He may incline our hearts unto him, to walk in all his ways, and to keep his commandments ; that all the people, of the earth may know that the Lord is God, and that there is none else.

REMARKS.

Reader, have you ever seen any people so lifted up with the pride of wealth, or of office, that they practically declare it to be beneath their rank to do homage even to the *Deity*, or to acknowledge any dependance upon him ? Have you ever seen any fashionable company with whom religion was the most *unfashionable* thing in the world ; who never mentioned the Bible, the Church or the parson, but with a sneer of contempt ?

If you have seen such people, you may here see them contrasted in the example of the wise king of Israel.

Solomon, a great and powerful monarch, young, rich, learned, polite, and all-accomplished; as far superior almost to the general mass of modern declaimers against religion, as they be superior to the gaudy insect that flutters in the sun: this same Solomon, in the presence of a numerous congregation, and with outspread hands and bended knees, uttered the prayer, which is here recorded to his honor, and for the imitation of others.

CHAPTER X.

THE SHORTNESS OF HUMAN LIFE.

1.... **D**UST thou art, and unto dust shalt thou return. My days are swifter than a post; they are passed away as the swift ships; as the eagle that hasteeth to the prey. The life of man is a vapour, his breath is in his nostrils, he dwelleth in a house of clay, and his foundation is in the dust. The days of our years are threescore years and ten; and if by reason of strength, they be fourscore years, yet is their strength labor and sorrow: for it is soon cut off, and we fly away.

2.... Man, that is born of a woman, is of few days and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not. Man dieth and wasteth away; yea, man giveth up the ghost, and where is he? he lieth down and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep.

3.... All flesh is grass, and all the goodness thereof is as the flower of the field: surely the people is grass;

the grass withereth, the flower fadeth. The eye of him, who hath seen me shall see me no more. As the cloud is consumed, and vanished away; so he that goeth down to the grave shall come up no more. He shall return no more to his house, neither shall his place know him any more.

4...One dieth in his full strength; another dieth in the bitterness of his soul: They lie down alike in the grave, and the worms cover them. Death is come up into our windows, and is entered into our palaces, to cut off the children from without, and the young men from the streets. The grave is mine house. I have said to corruption, thou art my father; to the worm, thou art my mother and my sister.

5...So teach us to number our days, that we may apply our hearts unto wisdom. Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest.

REMARKS.

From this affecting view of the shortness of life, it is plain that time should not be wasted. Robbers of time are more dangerous enemies than robbers of money; because they take away that which no money can purchase and replace. And one of the most notorious robbers of time is *gaming at cards*; for it tends to no improvement, either of body or mind.

Is it the part of creatures, who are capable by intellectual and moral improvements, of rising continually in the scale of being; is it consistent with their rank, to spend their time in shuffling and distributing a number of pieces of spotted paper, to the entire exclusion of all ideas, excepting those few which belong to the game?

Is our span of life in this world too long? Have we

time *more* than enough? Why else should any waste their time with more prodigality than even the spend-thrift wastes his money? Why else should they contrive to annihilate time by turning a large portion of their existence into a mere blank?

But besides that gaming is a waste of time, it has, in a manifold view, a very pernicious tendency: and, accordingly, in every civilized and well regulated state, it is either totally prohibited, or limited and restrained by law.

It seizes and overpowers the minds of people, like a sort of enchantment, and withdraws their attention from the various necessary occupations and duties of life. It irritates the passions, sours the temper, and leads to contention, to profane swearing, to intemperate drinking, and to a general dissipation of property and profligacy of manners. By anxiety and excessive night-watchings, it injures the health.

Gambling for money, *in large bets*, is the highway to every kind of knavery and villany. It habituates the mind to lying and cheating. The *successful* gambler obtains his money at the expence of moral principles. The *unfortunate* gamester, stung to the heart with the sense of his losses, and rendered desperate, is in a prepared state for forgery, burglary, highway robbery, or, indeed, for any kind of villany whatever, by which he may hope to repair his losses, or to support himself without industry.

If all our unhappy fellow-creatures who have died on the gallows, or are confined in the state-prisons, had written memoirs of their lives, it would probably be found that more than three-fourths of them had frequently spent their nights at the gambling table.

Let youth of either sex be solemnly warned against this vortex of destruction. *Shun gambling: avoid it, as you would the mansions of death: Shun it, as you*

would show a den of robbers, around which are to be seen innumerable skulls and bones of murdered men and women.

CHAPTER XI.

EXPOSTULATIONS OF GOD WITH JOB.

1.... **T**HE Lord answered Job out of the whirlwind, and said, Who is this that darkeneth counsel by words without knowledge? I will demand of thee, and answer thou me. Where wast thou when I laid the foundations of the earth? Declare, if thou hast understanding.

2.... Who hath laid the measure thereof, if thou knowest? Or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? Or who laid the corner-stone thereof, when the morning stars sang together, and all the sons of God shouted for joy.

3.... Who shut up the sea with doors, when I made the cloud the garment thereof, and thick darkness a swaddling band for it, and set bars and doors, and said, Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed? Hast thou entered into the springs of the sea? Or hast thou walked in the search of the depth?

4.... Hast thou commanded the morning since thy days? and caused the day-spring to know his place? Have the gates of death been opened unto thee? Or hast thou seen the doors of the shadow of death? Where is the way where light dwelleth? And as for darkness, where is the place thereof? Knowest thou it, because thou wast then born? Or because the number of thy days is many?

5....Hast thou entered into the treasures of the snow, or hast thou seen the treasures of the hail, which I have reserved against the time of trouble, against the day of battle and war? By what way is the light parted? Who hath divided a water-course for the overflowing of waters? or a way for the lightning of thunder, to cause it to rain on the earth, where no water is; to satisfy the desolate and waste ground, and to cause the bud of the tender herb to spring forth?

6....Knowest thou the ordinances of heaven? Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee? Canst thou send lightnings, that they may go, and say unto thee, Here we are? Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season? Or canst thou guide Arcturus with his sons?

7....Who hath put wisdom in the inward parts? Or who hath given understanding to the heart? Who can number the clouds in wisdom? Or who can stay the bottles of heaven, when the dust groweth into hardness, and the clods cleave fast together? Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat.

8....Gavest thou the goodly wings unto the peacock? or wings and feathers unto the ostrich? which leaveth her eggs in the earth, and warmeth them in the dust, and forgetteth that the foot may crush them, or that the wild beast may break them. She is hardened against her young ones, as though they were not hers: because God hath deprived her of wisdom, neither hath he imparted to her understanding.

9....Doth the hawk fly by thy wisdom, and stretch her wings toward the south? Doth the eagle mount up at thy command, and make her nest on high? she

dwelleth and abideth on the rock, upon the crag of the rock: from thence she seeketh her prey, and her eyes behold afar off. Her young ones also suck up blood: and where the slain are there is she.

10....Who hath sent out the wild ass free, or loosed his bands? Whose house I have made the wilderness, and the barren land his dwelling. He scorneth the multitude of the city, neither regardeth he the cry of the driver. The range of the mountains is his pasture, and he searcheth after every green thing.

11....Will the unicorn (*now called rhinoceros*) be willing to serve thee, or abide by thy crib? Canst thou bind the unicorn with his bands in a furrow? or will he harrow the vallies after thee? Wilt thou trust him, because his strength is great? Wilt thou believe him that he will bring home thy harvest, and gather it into thy barn?

12....Hast thou given the horse strength? Hast thou clothed his neck with thunder? Canst thou make him afraid as a grasshopper? The glory of his nostrils is terrible. He paweth in the valley, and rejoiceth in his strength: he goeth on to meet the armed men. He mocketh at fear, and is not affrighted; neither turneth his back from the sword.

13....The quiver rattleth against him, the glittering spear and the shield. He swalloweth the ground with fierceness and rage. He saith among the trumpets, Ha, ha! and he smelleth the battle afar off, the thunder of the captains and the shouting.

14....Behold now Behemoth (*the hippopotamus, or river horse*) which I made with thee, he eateth grass as an ox. Lo now his strength is in his loins, and his force is in the navel of his belly. He moveth his tail like a cedar: and his sinews are wrapped together,

His bones are as strong pieces of brass, and are as bars of iron. Surely the mountains bring him forth food, where all the beasts of the field play.

15....He lieth under the shady trees, in the covert of the reeds and fens. The shady trees cover him with their shadow; the willows of the brook compass him about. Behold, he drinketh up a river, and hasteeth not; he trusteth that he can draw up Jordan into his mouth.

16....Canst thou draw out leviathan (*the crocodile*) with an hook? or his tongue with a cord which thou lettest down? Canst thou put an hook into his nose? Wilt thou play with him as with a bird? Canst thou fill his skin with barbed irons? or his head with fish-spears? None is so fierce that dare stir him up: Who then is able to stand before me? Whatsoever is under the whole heaven is mine.

17...Who can discover the face of his garment? or who can open the doors of his face? His teeth are terrible round about. His scales are his pride, shut up together as with a close seal. One is so near to another that no air can come between them. They are joined one to another, they stick together, that they cannot be fundered.

18....By his neefings a light doth shine, and his eyes are like the eye-lids of the morning. Out of his mouth go burning lamps, and sparks of fire leap out. Out of his nostrils goeth smoke, as out of a seething pot or caldron. His breath kindleth coals, and a flame goeth out of his mouth. In his neck remaineth strength. The flakes of his flesh are joined together; they are firm in themselves, they cannot be moved.

19...His heart is as firm as a stone; yea, as hard as a piece of a nether millstone. When he raiseth up himself the mighty are afraid. The sword of him that layeth at him

cannot hold ; the spear, the dart, nor the habergeon. He esteemeth iron as straw, and brass as rotten wood.

20....The arrow cannot make him flee : darts are counted as stubble : he laugheth at the shaking of a spear. He maketh the deep to boil like a pot : he maketh a path to shine after him. Upon earth there is not his like, who is made without fear.

21....Moreover the Lord answered Job, and said, Wilt thou condemn me, that thou mayest be righteous ? Hast thou an arm like God ? or canst thou thunder with a voice like him ? Deck thyself now with majesty and excellency, and array thyself with glory and beauty. Cast abroad the rage of thy wrath : and behold every one who is proud, and abase him. Tread down the wicked in their place, and hide them in the dust together. Then will I also confess unto thee that thine own right hand can save thee.

22....And Job answered the Lord and said, I know that thou canst do every thing, and that no thought can be withholden from thee. I have uttered that I understood not ; things too wonderful for me, which I knew not. Hear, I beseech thee, and I will speak : I have heard of thee by the hearing of the ear : but now mine eye seeth thee : wherefore I abhor myself, and repent in dust and ashes.

23....And the Lord turned the *adversity* of Job : also the Lord gave Job twice as much as he had before. Then came there unto him all his brethren and all his sisters, and all they who had been of his acquaintance before, and did eat bread with him in his house ; and they bemoaned him, and comforted him over all the evil that the Lord had brought upon him. So the Lord blessed the latter end of Job more than the beginning. And he had seven sons and three daughters : and in all the land were no women found so fair as the daughters of Job.

REMARKS.

A very considerable part of the Old Testament was originally written in *poetry*. Of this description are the prophetic writings in general, as well as the book of Psalms. The book of Job also, in the original, is *poetry*, excepting the two first chapters, and the latter part of the last Chapter. It is a poem of the *dramatic* kind; and it will ever be admired by all persons of a refined taste, as well for the exquisite beauties of its composition, as for the invaluable treasure of moral and religious instruction, which it contains.

“ Its beauties (observed a good judge of fine writing) are too numerous, and various to be mentioned; but, the bold figures, the striking interrogations—the fine description of man’s frailty—the panegyric upon wisdom—Job’s contrast of his former and present circumstances—the introduction, and above all, the speech of the Deity, are unequalled by any poet, ancient or modern.”

Dr. Dwight’s Oration, Anno. 1778.

CHAPTER XII.

DAVID’S ELEGY.

1.... **N**OW the Philistines fought against Israel: and the men of Israel fled from before the Philistines, and fell down slain in Mount Gilboa. And the Philistines followed hard upon Saul, and upon his sons; and the Philistines slew Jonathan: and the battle went sore against Saul, and the archers hit him; and he was sore wounded of the archers.—And Saul took a sword, and fell upon it. And David lamented with this lamentation over Saul, and over Jonathan his son.

2....“ The beauty of Israel is slain upon the high places ; how are the mighty fallen ! Tell it not in Gath, publish it not in the streets of Askelon ; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph.

3....Ye mountains of Gilboa, let there be no dew, neither let there be rain upon you, nor fields of offerings ; for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil. From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty.

4....Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided ; they were swifter than eagles, they were stronger than lions. Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with other delights ; who put on ornaments of gold upon your apparel. How are the mighty fallen in the midst of the battle !

5....O Jonathan, thou wast slain in thine high places. I am distressed for thee, my brother Jonathan ; very pleasant hast thou been unto me : thy love to me was wonderful, passing the love of women. How are the mighty fallen, and the weapons of war perished !”

REMARKS.

“ The poet’s fear lest the Philistines should hear and rejoice, that the beauty of Israel was slain upon the high places—his apostrophe to the mountains of Gilboa—his elegant address to the fair-ones of Israel to sympathize with him in his distress—his tender address to his beloved brother Jonathan, upon remembrance of their intimacy—with the repetition of that passionate exclamation,—“ How are the mighty fallen !” are so many different circumstances, which all contribute to raise this piece to the highest degree of elegiac perfection.”

Dr. Dwight’s Oration.

CHAPTER XIII.

THE WORDS OF AGUR.

1.... **W**HO hath ascended up into heaven, or descended ? Who hath gathered the winds in his fists ? Who hath bound the waters in a garment ? Who hath established all the ends of the earth ? What is his name, and what is his son's name, if thou canst tell ? every word of God is pure : He is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar.

2.... Two things have I required of thee ; deny me them not before I die : remove far from me vanity and lies ; give me neither poverty nor riches ; feed me with food convenient for me : lest I be full, and deny thee, and say, Who is the Lord ? Or lest I be poor, and steal, and take the name of my God in vain.

CHAPTER XIV.

THE ROYAL PREACHER.

1.... **T**HE words of the preacher, the son of David, king of Jerusalem. Vanity of vanities, saith the preacher, vanity of vanities ; all is vanity. One generation passeth away, and another generation cometh : the sun also riseth, and the sun goeth down. All the rivers run into the sea ; yet the sea is not full. All things are full of labour : the eye is not satisfied with seeing, nor the ear filled with hearing.

2.... I said in mine heart, *Come on*, I will prove thee with mirth ; therefore enjoy pleasure : and, behold, this also is vanity. I made me great works ; I builded

me houses ; I planted me vineyards ; I made me gardens and orchards, and I planted trees in them of all kind of fruit ; I made me pools of water ; I got me servants and maids ; also I had great possessions above all who were in Jerusalem before me.

I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces ; I gat me men-fingers, and women-fingers, and the delights of the sons of men, as musical instruments, and that of all sorts : and whatsoever mine eyes desired, I kept not from them : I withheld not my heart from any joy.

4....Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do : and, behold, all was vanity and vexation of spirit, and there was no profit under the sun. And I turned myself to behold wisdom and folly. Then I saw that wisdom excelleth folly as far as light excelleth darkness.

5....God hath made every thing beautiful in his season. To every thing there is a season, and a time to every purpose under the heaven : a time to be born, and a time to die : a time to plant, and a time to pluck up that which is planted : a time to weep, and a time to laugh : a time to mourn, and a time to dance : a time to get, and a time to lose : a time to keep silence, and a time to speak. I said in mine heart, God shall judge the righteous and the wicked.

6....I returned, and I saw vanity under the sun. There is one alone, and there is not a second ; yea, he hath neither child nor brother : yet there is no end of all his labour : neither is his eye satisfied with riches ; neither saith he, For whom do I labour, and bereave my soul of good ?

7....There is a fore evil which I have seen under the sun, *namely*, riches kept for the owners thereof to their

hurt. There is an evil which I have seen under the sun, and it is common among men : a man to whom God hath given riches, wealth and honor, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it : this is vanity, and it is an evil disease.

8....Behold that which I have seen : it is good and comely for one to eat, and to drink, and to enjoy the good of his labour that he taketh under the sun all the days of his life, which God giveth him ; for it is his portion. Every man also to whom God hath given riches, and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour ; this is the gift of God.

9....The sleep of a labouring man is sweet, whether he eat little or much : but the abundance of the rich will not suffer him to sleep. Better is an handful with quietness, than both the hands full with toil and vexation of spirit.

10....Wisdom is better than weapons of war. There was a little city, and few men within it ; and there came a great king against it, and besieged it, and built great bulwarks against it. Now there was found in it a poor wise man, and he by his wisdom delivered the city : yet no man remembered that same poor man. Then said I, Wisdom is better than strength : nevertheless, the poor man's wisdom is despised, and his words are not heard.

11....A good name is better than precious ointment ; and the day of death than the day of one's birth. It is better to go to the house of mourning than to go to the house of feasting : for that is the end of all men ; and the living will lay it to his heart. It is better to hear the rebuke of the wise, than to hear the song of fools :

for as the crackling of thorns under a pot, so is the laughter of a fool.

12....To him, who is joined to all the living, there is hope : for a living dog is better than a dead lion, The living know that they shall die : but the dead know not any thing ; for the memory of them is forgotten. Also their love, and their hatred, and their envy is now perished ; neither have they any more portion forever of any thing that is done under the sun.

13....I returned and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favor to men of skill : but time and chance happens to them all. Man also knoweth not his time : as the fishes that are taken in an evil net, and as the birds that are caught in the snare : so are the sons of men snared in an evil time, when it falleth suddenly upon them.

14....Lo, this only have I found, that God hath made man upright ; but they have sought out many inventions. Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.

15....Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them who fear God. But it shall not be well with the wicked, neither shall he prolong his days, because he feareth not God.

16....In the day of prosperity be joyful, but in the day of adversity consider. Be not hasty in thy spirit to be angry : for anger resteth in the bosom of fools. Be not overmuch wicked, neither be thou foolish : why shouldest thou die before thy time ?

17....Truly the light is sweet, and a pleasant thing it is to behold the sun : but if a man live many years,

and rejoice in them all, yet let him remember the days of darkness ; for they shall be many.

18....Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes : but know thou that for all these things God will bring thee into judgment.

19... Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them ; while the sun, or the light, or the moon, or the stars, be not darkened : because man goeth to his long home, and the mourners go about the streets. Then shall the dust return to the earth as it was : and the spirit shall return unto God who gave it.

20....Let us hear the conclusion of the whole matter ; Fear God, and keep his commandments : for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

CHAPTER. XV.

THE DIVINE EXCELLENCY, AND CALLS OF WISDOM.

1.... **W**HERE shall wisdom be found ? Man knoweth not the price thereof : it cannot be gotten for gold, neither shall silver be weighed for the price of it. It cannot be valued with the gold of Ophir, with the precious Onyx, or the Sapphire. The gold and the crystal cannot equal it : and the exchange of it shall not be for jewels of fine gold.

2....No mention shall be made of coral, or of pearls : for the price of wisdom is above rubies. The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold. God understandeth the way thereof : and unto man he said, Behold the fear of the Lord, that is wisdom ; and to depart from evil is understanding.

3....Happy is the man who findeth wisdom, and the man that getteth understanding : for the merchandize of it is better than the merchandize of silver, and the gain thereof than fine gold. She is more precious than rubies : and all the things thou canst desire are not to be compared unto her.

4....Length of days is in her right hand ; and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to all them who lay hold upon her ; and happy is every one who retaineth her.

5....I wisdom dwell with prudence : I love them who love me ; and those who seek me early shall find me. Riches and honor are with me ; yea, durable riches and righteousness. My fruit is better than gold ; yea, than fine gold ; and my revenue than choice silver. I lead in the way of righteousness ; that I may cause those who love me to inherit substance ; and I will fill their treasures.

6....The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths I was brought forth ; when there were no fountains abounding with water. Before the mountains were settled ; before the hills was I brought forth.

7....When he prepared the heavens I was there ; when he established the clouds above ; when he gave

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to the sea his decree, that the waters should not pass his commandment ; when he appointed the foundation of the earth : Then was I by him as one brought up with him ; and I was daily his delight, rejoicing always before him : rejoicing in the habitable part of his earth ; and my delights were with the sons of men.

8....Now, therefore, hearken unto me, O ye children : for blessed are they who keep my ways. Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me, findeth life, and shall obtain favor of the Lord : but he that sinneth against me wrongeth his own soul : all they who hate me love death.

9....Doth not wisdom cry ? And understanding put forth her voice ? She standeth in the top of high places, by the way in the places of the paths. She crieth at the gates, at the entry of the city, at the coming in at the doors : unto you, O men, I call ; and my voice is to the sons of men. O ye simple, understand wisdom ; and ye fools, be ye of an understanding heart.

10....Hear ; for I will speak of excellent things : my mouth shall speak truth ; all the words of my mouth are in righteousness : they are all plain to him that understandeth.

11....Come, eat of my bread, and drink of the wine which I have mingled. Forsake the foolish, and live ; and go in the way of understanding. Receive my instruction rather than choice gold. For wisdom is better than rubies : and *the fear of the Lord is the beginning of wisdom.*

BEAUTIES OF

CHAPTER XVI.

CAUTION AGAINST REJECTING THE CALLS OF WISDOM.

1.... **H**E that being often reprov'd, hardeneth his neck, shall suddenly be destroyed, and that without remedy. And thou mourn at last, and say, How have I hated instruction, and my heart despised reproof ; and have not obeyed the voice of my teachers, nor inclined mine ear to them, who instructed me ! I was almost in all evil in the midst of the congregation and assembly.

2.... Wisdom crieth without, she uttereth her voice in the streets ; she crieth in the chief place of concourse, in the city she uttereth her words, saying, how long, ye simple ones, will ye love simplicity ? And the scorner's delight in their scorning ? And fools hate knowledge ? Turn ye, at my reproof ; behold, I will pour out my spirit unto you, I will make known my words unto you.

3 ... Because I have called, and ye refused ; I have stretched out my hand, and no man regarded ; but ye have set at naught all my counsel, and would none of my reproof : I also will laugh at your calamity ; I will mock when your fear cometh ; when your fear cometh as desolation, and your destruction cometh as a whirlwind ; when distress and anguish come upon you.

4.... Then shall they call upon me, but I will not answer ; because they hated knowledge, and did not choose the fear of the Lord ; they would none of my counsel ; they despised all my reproof : therefore shall they eat of the fruit of their own way, and be filled with their own devices.

CHAPTER XVII.

INDUSTRY AND IDLENESS CONTRASTED.

TH... **T**HE hand of the diligent maketh rich: The hand of the diligent shall bear rule: but the slothful shall be under tribute. Seest thou a man diligent in his business? He shall stand before kings; he shall not stand before mean men. He that tilleth his land shall be satisfied with bread. Wealth gotten by vanity shall be diminished: but he that gathereth by labour shall increase.

2....The *ants* are a people not strong, yet they prepare their meat in the summer. Go to the *ant* thou sluggard; consider her ways, and be wise: which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest.

3....How long wilt thou sleep, O sluggard? When wilt thou arise out of thy sleep? Yet a little sleep, a little slumber, a little folding of the hands to sleep: So shall thy poverty come as one that travelleth, and thy want as an armed man.

4....I went by the field of the slothful; and, lo, it was all grown over with thorns; and nettles had covered the face thereof; and the stone-wall thereof was broken down. Then I saw, and considered it well: I looked upon it and received instruction.

5....As smoke to the eyes, so is the sluggard to them who send him. The soul of the sluggard desireth, and hath nothing: and as the sluggard will not plow, therefore shall he beg in harvest.

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BEAUTIES OF

CHAPTER XVIII.

A CAUTION AGAINST GLUTTONY AND DRUNKENNESS.

1....**B**E not desirous of dainties ; for they are deceitful meat : the morsel which thou hast eaten, thou shalt vomit up. Be not among wine-bibbers ; among riotous eaters of flesh ; for the drunkard and the glutton shall come to poverty ; and drowsiness shall clothe a man with rage. Their end is destruction, whose God is their belly.

2....Who hath woe ? Who hath sorrow ? Who hath contentions ? Who hath babbling ? Who hath wounds ? Who hath redness of eyes ? They who tarry long at the wine.

3....Look not thou upon the wine, when it is red, when it giveth his colour in the cup, when it moveth itself aright ; at the last it biteth like a serpent, and stingeth like an adder. Wine is a mocker, strong drink is raging ; and whosoever is deceived thereby is not wise.

REMARKS.

The force of habit and the extreme danger of fixing any bad habit, particularly that of drunkenness, may be aptly illustrated by moralizing the following piece of natural history..

“ On the coasts of Norway is a dreadful whirlpool called by the natives *Machinaom*, which signifies the navel of the sea. The body of the waters which form this whirlpool is extended in a circle above thirteen miles in circumference. In the midst of this stands a rock, against which the tide, in its ebb, is dashed with inconceivable fury : when it instantly swallows up all things which comes within the sphere of its violence.

"No skill in the mariner, nor strength of rowing, can work an escape. The sailor at the helm finds the ship at first go in a current opposite to his intentions; his vessel's motion, though slow in the beginning, becomes every moment more rapid: it goes round in circles, still narrower and narrower, till at last it is dashed against the rock and entirely disappears."

And thus it fares with the hapless youth that falls under the power of any vicious habit. At first he indulges with caution and timidity, and struggles against the stream of vicious inclinations. But every relapse carries him further down the current, (the violence of which increases) and brings him still nearer to the fatal rock in the midst of the whirlpool: till, at length stupified and subdued, he yields without a struggle, and makes shipwreck of conscience, of interest, of reputation, and of every thing that is dear and valuable in the human character.

It should also be observed, on the other hand, that good habits are powerful as well as bad ones: therefore, no better advice can be given to youth than the following: "Choose the most rational and best way of living, and habit will soon make it the most agreeable."

CHAPTER XIX.

ON SABBATH KEEPING AND PUBLIC WORSHIP.

1.... **R**EMEMBER the Sabbath day to keep it holy: Blessed is the man that doth judgment and justice, and who keepeth the Sabbath from polluting it. Every one, who keepeth my Sabbath from polluting it, will I bring to my holy mountain, and make them joyful in mine house of prayer.

2....From one Sabbath to another, shall all flesh come to worship before me, saith the Lord. I was glad when they said unto me, Let us go into the house of the Lord. I had rather be a door-keeper in thine house than to dwell in the tents of wickedness.

3..Ye shall keep my Sabbaths, and reverence my sanctuary: I am the Lord. Keep thy foot (*be serious and attentive*) when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools. Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth; therefore let thy words be few.

REMARKS.

Scarcely any practice can be named that is more indecent, than whispering, laughing, or in any way, giving needless and designed interruption, at the time and place of public worship.

Not to mention the atheistical profanity of such conduct, it is the grossest insult upon all the serious part of the assembly; and it plainly discovers that the offender, besides being devoid of religion, is either ignorant of the rules of good breeding, or, violates them *wilfully*, and with insufferable insolence.

CHAPTER XX.

CAUTION AGAINST SURETISHIP.

1....**B**E not thou one of them who strike hands, or of them who are sureties for debts. A man void of understanding striketh hands, and becometh surety. He that is surety for a stranger shall smart for it: and he that hateth suretiship is sure.

2....My son, if thou be surety for thy friend, if thou hast stricken thy hand with a stranger, thou art snared with the words of thy mouth : do this now, my son, and deliver thyself. Give not sleep to thine eyes, nor slumber to thine eye-lids. Deliver thyself as a roe from the hand of the hunter, and as a bird from the hand of the fowler.

REMARKS.

"Striking hands," or seizing each other by the hand, is said to have been a common ceremony among the *ancients*, whenever they entered into any contract of suretiship : and from hence arose the phrase, *striking hands*, to denote the engagement of one person as a surety for another.

It is not supposed that Solomon meant to discourage suretiship absolutely, and, in every instance ; for the laws of humanity and benevolence do, in some instances, require that one man should be surety for another. But it is a *rash and hazardous* suretiship that is here denounced and cautioned against. And none are so liable to be plunged into a *rash and hazardous* suretiship, as an unexperienced youth.

A young man of a warm and generous heart, unacquainted with the perfidy of the world, and judging others by the fine and delicate feelings of his own soul, is peculiarly exposed to the snares of crafty, unprincipled men : and many an amiable youth, of this description, have been utterly undone, by involving their fortunes with the desperate circumstances of worthless and abandoned sharpers.

But there is another species of *striking, or seizing hands*, which is still more fatal to youth of the *female* sex.

When a girl, of virtue and worth, ventures to *strike hands* with a stranger, or, with a man of an unprin-

pled and vicious character ; when she listens to his fair speeches and flattering words, and suffers the poison thereof to intule itself into her heart ; when she gives her hand to such an one in marriage, it is unspeakably more imprudent and hazardous than to be surety in a large sum for a worthless sharper.

Ye amiable daughters, as you value your own peace ; as you would shun the polluted path of the destroyer ; as you would avoid the piercing (and too often the unpitied) anguish of unfortunate females ; be warned to turn away from the flattery of a stranger, and never to trust yourselves with a man who has not the deserved reputation of solid virtue.

CHAPTER XXI.

SELECT PROVERBS OF SOLOMON.

1.... **A** WISE son maketh a glad father : but a foolish son is the heaviness of his mother.

He becometh poor, who dealeth with a slack hand : but the hand of the diligent maketh rich.

He that gathereth in summer is a wise son ; but he that sleepeth in harvest is a son who causeth shame.

2.... The memory of the just is blessed : but the name of the wicked shall rot.

He that walketh uprightly walketh surely : but he that perverteth his ways shall be known.

In the multitude of words there wanteth not sin : but he that refraineth his lips is wise.

The blessing of the Lord it maketh rich, and he addeth no sorrow with it.

3.... It is a sport to a fool to do mischief.

When pride cometh, then cometh shame : but with the lowly is wisdom.

When a wicked man dieth his expectation shall perish : and the hope of the unjust man perisheth.

A tale-bearer revealeth secrets ; but he that is of a faithful spirit concealeth the matter.

4....Where no counsel is, the people fall ; but in the multitude of counsellors there is safety.

Though hand join in hand the wicked shall not be unpunished.

The liberal soul shall be made fat : and he who watereth shall be watered also himself.

A virtuous woman is a crown to her husband.

5....A fool's wrath is presently known.

The lip of truth shall be established forever : but a lying tongue is but for a moment.

Lying lips are an abomination to the Lord : but they who deal truly are his delight.

The righteous is more excellent than his neighbour ; and in the ways of righteousness is life.

6....A wise son heareth his father's instruction : but a scorner heareth not rebuke.

Whoso despiseth the word shall be destroyed : but he that feareth the commandment shall be rewarded.

Poverty and shame shall be to him who refuseth instruction.

He that walketh with wise men shall be wise ; but a companion of fools shall be destroyed.

Train up a child in the way he should go, and when he is old he will not depart from it.*

7....Fools make a mock at sin.

* There is an awful mistake of Christian parents, in point of training up their children, when they employ schoolmasters, or mistresses of a vicious character, or of infidel principles. This is to commit lambs to the care of wolves.

He that despiseth his neighbour sinneth : but he that hath mercy on the poor, happy is he.

He that is slow to anger is of great understanding : but he that is hasty of spirit and soon angry, dealeth foolishly.

8.... The wicked is driven away in his wickedness : but the righteous hath hope in his death.

Righteousness exalteth a nation : but sin is a reproach to any people.

A soft answer turneth away wrath : but grievous words stir up anger.

Better is little with the fear of the Lord, than great treasure and trouble therewith.

9.... Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.

Every one who is proud in heart is an abomination to the Lord.

Pride goeth before destruction, and an haughty spirit before a fall.

The heavy head is a crown of glory, if it be found in the way of righteousness.

10.... He that is slow to anger is better than the mighty : and he who ruleth his spirit than he that taketh a city.

Who so mocketh the poor reproacheth his maker ; and he that is glad at calamities shall not be unpunished.

He that covereth the fault of another seeketh love ; but he that repeateth a matter separateth very friends.

11 Who so rewardeth evil for good, evil shall not depart from his house.

He that justifieth the wicked, and he who condemneth the just, even they both are an abomination to the Lord.

He that is first in his own cause seemeth just : but his neighbour cometh and searcheth him out.

12....He that answereth a matter before he heareth it, it is folly and shame unto him.

A man who hath friends must shew himself friendly : and there is a friend who sticketh closer than a brother.

Wealth maketh many friends : but the poor is separated from his neighbour.

13....A false witness shall not be unpunished ; and he who speaketh lies shall not escape.

He that hath pity upon the poor lendeth unto the Lord ; and that which he hath given will he pay him again.

He that wasteth his father and chaseth away his mother is a son who causeth shame.

14....Love not sleep, lest thou come to poverty : open thine eyes, and thou shalt be satisfied with bread.

It is nought, it is nought, saith the buyer ; but when he is gone his way, then he boasteth.

Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness.

Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.

15....He that loveth pleasure shall be a poor man : he who loveth wine and *luxury* shall not be rich.

Whoso keepeth his mouth and his tongue, keepeth his soul from troubles.

A good name is rather to be chosen than great riches, and friendship rather than silver and gold.

The rich and the poor meet together : the Lord is the maker of them all.

16 ...A prudent man foreseeth the evil and hideth himself ; but the simple pass on and are punished.

He that soweth iniquity, shall reap vanity.

Hearken unto thy father, and despise not thy mother, when she is old.

Rejoice not when thine enemy falleth ; and let not

thine heart be glad when he stumbleth, lest the Lord see it, and it displease him.

17....Fret not thyself because of evil men : and meddle not with them who are given to change.

Every man shall kiss his lips, who giveth a right answer.

Put not forth thyself in the presence of the ruler, and stand not in the place of great men : for better it is that it be said unto thee, Come up hither, than that thou shouldest be put lower.

18....Go not forth hastily to strive, lest thou know not what to do in the end thereof, when thy neighbor hath put thee to shame.

Debate thy cause with thy neighbor himself, and discover not a secret to another : lest he who heareth it put thee to shame, and thine infamy turn not away.

19....A word fitly spoken is like apples of gold in pictures of silver.

Withdraw thy foot from thy neighbor's house ; *(make not thy visits too frequent, nor too long ;)* lest he be weary of thee, and so hate thee.

If thine enemy be hungry, give him bread to eat : and if he be thirsty, give him water to drink ; *(for this benevolence will warm and melt his heart,)* and the Lord will reward thee.

20....Seekest thou a man wise in his own conceit ? There is more hope of a fool than of him.

The slothful man saith, There is a lion in the way, a lion is in the streets.

The slothful hideth his hand in his bosom ; and as the door turneth upon his hinges, so doth the slothful man upon his bed.

21....He that passeth by and meddleth with strife belonging not to him, is like one who taketh a dog by the ears.

As a madman, who casteth abroad fire-brands, arrows and death; so is the man who deceiveth his neighbour, (*or injures him by wanton calumny or otherways*) and saith, Am not I in sport?

22....Where no wood is, there the fire goeth out; so where there is no tale-bearer, the strife ceaseth.

The words of a tale-bearer are as wounds.

A flattering mouth worketh ruin.

Whoso diggeth a pit (*for others*) shall fall therein,

Boast not thyself of to morrow; for thou knowest not what a day may bring forth.

Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.

23....Wrath is cruel, and anger is outrageous; but who is able to stand before envy?

A stone is heavy, and the sand weighty: but a fool's wrath is heavier than them all.

It is better to dwell in a corner of the house-top, than in a wide house with a brawling woman.

A continual dropping, in a very rainy day, and a scolding woman are alike.

24....Open rebuke is better than secret love.

Faithful are the *wounding reproofs* of a friend; but the kisses of an enemy are deceitful.

Thine own friend, and thy father's friend, forsake not: neither go into thy brother's house, (*to swear him with thy complaints*) in the time of thy calamity.

25....Remove not the old land-mark; and encroach not upon the fields of the fatherless: for their redeemer is mighty; he shall plead their cause with thee.

Be thou diligent to know the state of thy flocks, and look well to thy herds: for riches are not forever.

26....Whoso is a partner with a thief, hateth his own soul.

The wicked flee when no man pursueth : but the righteous are as bold as a lion.

Better is the poor, who walketh in his uprightness, than he that is perverse in his ways, though he be rich.

27. He that hasteth to be rich (*or taketh unlawful methods*) hath an evil eye, and considereth not that poverty shall come upon him.

He that by unjust gain increaseth his substance, he shall gather it for him, who will pity the poor.

The rich man is wise in his own conceit : but the poor, who hath understanding, searcheth him out.

He that trusteth his own heart is a fool.

REMARKS.

The proverbs of Solomon were particularly designed for the instruction and guidance of *youth*. Solomon himself, in the beginning of the book, expressly declares it to have been the design of his Proverbs, To give to the *young man*, or, *to youth in general*, knowledge and discretion.

They are a *Mine* of intellectual wealth, from which may be drawn the choicest rules for the guidance of human life. They detect the artifices, and lay open the very hearts of the wicked; and accurately mark down, as on a chart, the various rocks and quicksands; where inexperienced and unwary youth have been shipwrecked and lost.

In a word, Solomon takes his young pupil by the hand, and, amidst surrounding snares, leads him in a safe path : he shows him the world, and, in the mean time, instructs him how to live in it, with safety and honour.

Happy are the youth, who carefully treasure up in memory these maxims of wisdom, and make a daily use of them in the regulation and guidance of their own lives.

CHAPTER XXII.

The following are a Specimen of the Beauties of the Scripture Composition, particularly of the Descriptive kind.

JOB'S PATHETIC DESCRIPTION OF HIS AFFLICTED STATE.

1.... **O**H that my grief were thoroughly weighed, and my calamity laid in the balance together ! For now it would be heavier than the sand of the sea : therefore my words are swallowed up. For the arrows of the Almighty are within me, the poison whereof drinketh up my spirit : the terrors of God do set themselves in array against me. He breaketh me with breach upon breach.

2.... He hath fenced up my way that I cannot pass ; and hath set darkness in my paths. He hath stript me of my glory and taken the crown from my head. He hath destroyed me on every side, and I am gone : and mine hope hath he removed like a tree. He hath put my brethren far from me, and my acquaintance are verily estranged from me. My kinsfolk have failed, and my familiar friends have forgotten me. All my inward friends abhorred me ; and they whom I love dare turned against me. Have pity upon me, have pity upon me, O ye my friends for the hand of God hath touched me.

3.... I am made to possess months of vanity, and wearisome nights are appointed unto me. When I lie down, I say, When shall I arise and the night be gone ? And I am full of tossings to and fro unto the dawning of the day. When I say, My bed shall comfort me, my couch shall ease my complaint ; then thou scarest me with dreams and terrifiest me through visions.

4....My bone cleaveth to my skin and to my flesh. My flesh is clothed with worms, and clods of dust; my skin is broken, and become loathsome. I have sewed sackcloth upon my skin and defiled mine honor in the dust. My face is foul with weeping, and on my eyelids is the shadow of death. O earth, cover not thou my blood. I will speak in the bitterness of my soul. I will say unto God, Do not condemn me; shew me wherefore thou contendest with me. Remember I beseech thee, that thou hast made me of the clay, and wilt thou bring me into dust again?

A DESCRIPTION OF SOCIETY, POISONED BY DECEIT AND SLANDER.

Jer. 9th Chap.

5....Oh that I had in the wilderness a lodging place of way-faring men, that I might leave my people and go from them: for they be all, an assembly of treacherous men! And they bend their tongues like their bow for lies: but they are not valiant for the truth upon the earth.

6....Take ye heed every one of his neighbor, and trust ye not in any brother: for every brother will utterly supplant, and every neighbor will walk with flanders. And they will deceive every one his neighbor, and will not speak the truth. They have taught their tongues to speak lies, and weary themselves to commit iniquity. Their tongue is as an arrow shot out; it speaketh deceit: one speaketh peaceably to his neighbor with his mouth, but in his heart he layeth his wait.

A MOST ANIMATED DESCRIPTION OF THE DOWNFALL OF A MIGHTY CONQUEROR AND OPPRESSOR OF NATIONS.

Isaiah, 14th Chap.

7....Thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased! The Lord hath broken the staff

of the wicked. He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth. The whole earth is at rest, and is quiet : they break forth into singing.

8....Yea, the fir-trees rejoice at thee, and the cedars of Lebanon, saying, Since thou art laid down, no feller hath come up against us. Hell from beneath is moved for thee to meet thee at thy coming : it stirreth up the dead for thee, even all the chief ones of the earth ; it hath raised up from their thrones all the kings of the nations. All they shall speak and say unto thee, Art thou also become weak as we ? Art thou become like unto us ?

9....Thy pomp is brought down to the grave, and the noise of thy viols : the worm is spread under thee, and the worms cover thee. How art thou fallen from heaven, O Lucifer, son of the morning ! How art thou cut down to the ground, which didst weaken the nations ! For thou hast said in thine heart, I will ascend into heaven, I will erect my throne above the stars of God :—I will ascend above the heights of the clouds ; I will be like the Most High.

10....Yet thou shalt be brought down to hell, to the sides of the pit. They that see shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake the kingdoms ? That made the world as a wilderness and destroyed the cities thereof ?

A DESCRIPTION OF A TEMPEST AT SEA.

11....They that go down to the sea in ships, that do business in great waters : these see the works of the Lord, and his wonders in the deep. For he commandeth, and raiseth the stormy wind, which lifteth up the

waves thereof. They mount up to the heaven, they go down again to the depths; their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wits' end.

12....Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them unto their desired haven. Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men.

REMARK.

In comparison with *this*, Virgil's admired description of a tempest, literally translated into English, is flat and insipid.

The State-prison: or a description (in an accommodated Sense) of the mournful State and joyful Release of penitent Criminals, that had been condemned to Imprisonment and Hard Labour.

13...Fools, because of their transgression and because of their iniquities, are afflicted. Such sit in darkness and in the shadow of death, being bound in affliction and iron: because they rebelled against the words of God, and contemned the counsel of the Most High. Therefore he brought down their heart with labour; they fell down, and there was none to help.

14....Then they cried unto the Lord in their trouble, and he saved them out of their distresses. He brought them out of darkness, and the shadow of death, and brake their bands asunder. Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! For he hath broken the gates of brass, and cut the bars of iron asunder.

ELIPHAZ'S DESCRIPTION OF AN APPARITION OR
GHOST.

15....In thoughts from the visions of the night, when deep sleep falleth on men, fear came upon me, and trembling which made all my bones to shake. Then a spirit passed before my face—The hair of my flesh stood up—It stood still—But I could not discern the form thereof—An image was before mine eyes—There was silence—Then I heard a voice, saying, Shall mortal man be more just than God?—Shall a man be more pure than his Maker?

REMARK.

In reading these lines one's blood is ready to curdle, as it were, with horror. The consternation of Eliphaz, denoted by the shaking of all his bones, and his hair bristling, or standing on end—The indescribable form of the ghost—His solemn stillness and silence, at the first; and the awful words, which he finally uttered, are circumstances of a most affecting nature. Neither Virgil's Polydoreus, or Shakespeare's Ghost in Hamlet, do, by any means, strike the mind with equal solemnity and awe.

A MORNING SCENE IN THE COUNTRY.

16....My beloved spake and said unto me, Rise up my love, my fair one and come away; for lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land: the fig-tree putteth forth her green figs, and the vines with the tender grape give a good smell.

17....Come, my beloved, let us go into the field—Let us get up early to the vineyards: let us see if the vine flourish, whether the tender grape appear, and the pomegranates bud forth.

REMARK.

The foregoing lines, independent of their *spiritual* meaning, are a most delicate and beautiful description of country scenes, surpassing in charms the descriptive poetry even in Thompson's Seasons.

A DESCRIPTION OF THE DESOLATING MARCH OF AN
ARMY OF LOCUSTS.

Joel 2d Chap.

18....A fire devoureth before them, and behind them a flame burneth : the land is as the garden of Eden before them, and behind them a desolate wilderness ; yea, and nothing shall escape them. The appearance of them is as the appearance of horses ; and as horsemen, so shall they run. Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, and a strong people set in battle array.

19....They shall run like mighty men : they shall climb the wall like men of war ; and they shall march every one on his ways, and they shall not break their ranks : neither shall one thrust another, they shall walk every one in his path. They shall run to and fro in the city ; they shall run upon the wall ; they shall climb up upon the houses ; they shall enter in at the windows like a thief. The Sun and the moon shall be dark, (*by reason of the swarms of locusts that fill the air*) and the stars shall withdraw their shining.

REMARK.

It is gratifying to compare this with the corresponding descriptions, which modern travellers give of the march of locusts through the land of Syria—keeping their ranks like disciplined troops, and their frightful progress every where marked with utter desolation.

CHAPTER XXIII.

BABYLON STREAMS; AN ELEGY.

1.... **B**Y the rivers of Babylon there we sat down, yea, we wept when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there, they who carried us away captive required of us a song; and they who wasted us required of us mirth, saying, sing us one of the songs of Zion.

2.... How shall we sing the Lord's song in a strange land! If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth.—If I prefer not Jerusalem above my chief joy.

O daughter of Babylon, who art to be destroyed; happy the man that rewardeth thee, as thou hast served us.

CHAPTER XXIV.

*AN ABSTRACT OF JEREMIAH'S ELEGY
ON THE BABYLONISH CAPTIVITY.*

1.... **H**OW doth the city sit solitary that was full of people! How has she become a widow! She weepeth sore in the night, her tears are on her cheeks; among all her lovers she hath none to comfort her.

2.... Judah is gone into captivity; she dwelleth among the heathen, she findeth no rest. The ways of Zion do mourn, because none come to the solemn feasts: all her gates are desolate: her priests sigh, her virgins are afflicted, and she is in bitterness. From

the daughter of Zion all her beauty is departed ; her enemies prosper, and her children have gone into captivity.

3....Jerusalem remembered in the days of her affliction, and of her miseries, all the pleasant things which she had in the days of old. Jerusalem hath grievously sinned ; therefore she is removed : all who honored her, despise her, because they have seen her shame. Her adversaries saw her, and did mock at her Sabbaths.

4....Zion spreadeth forth her hands, and there is none to comfort her : she remembered not her last end ; therefore she came down wonderfully ; she had no comforter. All her people sigh, they seek bread ; they have given their pleasant things for meat to relieve the soul.

5....Is it nothing to you, all ye who pass by ? Behold, and see if there be any sorrow like unto my sorrow. For these things I weep : mine eye, mine eye runneth down with water, because the comforter that should relieve my soul is far from me.

6....My children are desolate : I called for my lovers, but they deceived me ; my priests and mine elders gave up the ghost in the city, while they sought their meat to relieve their souls.

7....Behold, O Lord, for I am in distress ; my bowels are troubled : mine heart is turned within me ; for I have grievously rebelled : abroad the sword bereaveth, and at home there is as death. My sighs are many, and my heart is faint : they have heard that I sigh, and that there is none to comfort me : all mine enemies have heard of my troubles ; they are glad that thou hast done it.

8....How hath the Lord covered the daughters of Zion with a cloud in his anger, and cast down the beauty

of Israel! All who pass by clap their hands at thee; they hiss and wag their head at the daughter of Jerusalem, saying, Is this the city that men call the perfection of beauty, the joy of the whole earth?

9....The elders of the daughter of Zion sit upon the ground, and keep silence: they have cast up dust upon their heads; they have girded themselves with sackcloth: the virgins of Jerusalem hang down their heads to the ground. Mine eyes do fail with tears, for the destruction of the daughters of my people; because the children and the sucklings swoon in the streets of the city.

10....They say to their mothers, Where is bread, and what shall we drink? When they swooned as the wounded in the streets of the city, when their soul was poured out into their mother's bosom.

11....What thing shall I take to witness for thee? What thing shall I liken to thee, O daughter of Jerusalem? What shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for thy breach is great like the sea; who can heal thee?

12....*Daughter of Zion*, let tears run down like a river day and night; give thyself no rest; let not the apple of thine eye cease. Arise, cry out in the night; in the beginning of the watches pour out thy heart like water before the face of the Lord: lift up thy hands toward him for the life of thy young children, who faint for hunger in the top of every street.

13...Behold, O Lord, and consider to whom thou hast done this. Shall the women eat the fruit of their own body? Shall the priest and the prophet be slain in the sanctuary of the Lord? the young and the old lie on the ground in the streets; my virgins and my young men are fallen by the sword; those whom I have swaddled and brought up hath mine enemy consumed.

14....How is the gold become dim ! How is the most fine gold changed ! The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers !

15....The tongue of the sucking child cleaveth to the roof of his mouth for thirst ; the young children ask bread, and no man breaketh it unto them. They who did feed delicately are desolate in the street ; they that were brought up in scarlet embrace dunghills.

16....The Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing was of sapphire : their visage is (*now*) blacker than a coal ; they are not known in the streets ; their skin cleaveth to their bones ; it is withered, it is become like a stick.

17....They who be slain with the sword are better than they that be slain with hunger ; for these *pine away in a lingering death.*

18....*Even the tender-hearted and pitiful sex, the women, have sodden their children for food ; this was their meat in the siege of the city. The punishment of the iniquity of my people is greater than the punishment of the sin of Sodom, that was overthrown as in a moment, and did not suffer the lingering torments of famine.*

19...Remember, O Lord, what is come upon us : consider, and behold our reproach. Our inheritance is turned to strangers, our houses to aliens. We are orphans and fatherless, our mothers are as widows. Our necks are under persecution ; we labour, and have no rest.

20....Servants have ruled over us : there is none who doth deliver us out of their hand. Our skin was black like an oven, because of the terrible famine.

21....They ravished the women in Zion, and the maids in the city of Judah. Princes are hanged up by the hand : the faces of elders were not honored.

22....The elders have ceased from the gate, the young men from their music. The joy of our heart is ceased, our dance is turned into mourning. The crown is fallen from our head : woe unto us that we have sinned ! For this our heart is faint ; for these things our eyes are dim, because of the mountain of Zion, which is desolate ; the foxes walk upon it.

23....Thou, O Lord, remainest forever ; thy throne from generation to generation : wherefore dost thou forget us forever, and forsake us so long time ? Thou hast removed my soul far off from peace : I forgot prosperity : and I said my strength and my hope is perished from the Lord.

24....Remembering mine affliction and my misery, the wormwood and the gall ; my soul hath them still in remembrance, and is troubled within me.

25....This I recall to my mind, therefore have I hope ; it is of the Lord's mercies that we are not consumed, because his compassions fail not : they are new every morning ; great is thy faithfulness.

26....The Lord is my portion, saith my soul ; therefore will I hope in him. The Lord is good unto them who wait for him, to the soul that seeketh him.

27....It is good that a man should both hope and quietly wait for the salvation of the Lord. It is good for a man that he bear the yoke in his youth : he sitteth alone, and keepeth silence, because he hath borne it upon him ; he putteth his mouth in the dust, if so be there may be hope.

28....For the Lord will not cast off forever : but

though he cause grief, yet will he have compassion, according to the multitude of his mercies : for he doth not willingly afflict, nor grieve the children of men.

29. . . Wherefore doth a living man complain, a man for the punishment of his sins ? Let us search and try our ways, and turn again to the Lord. Let us lift up our heart with our hands unto God in the heavens. Turn thou us unto thee, O Lord, and we shall be turned : renew our days as of old.

REMARKS.

It is well known that the most celebrated passages in *Virgil*, or even in *Homer*, when translated literally into English prose, do lose, in a great degree, their original beauties, and become flat and insipid.

Now, all the Hebrew poetry in the Bible is presented to the English reader under this same disadvantage : it is a literal translation from the original into English prose ; but even in this dress, it has beauties without number and without parallel.

The elegy of Jeremiah, for instance, cannot fail to charm the mind of any reader, who is not wholly devoid of sentiment and taste.

Call to mind the occasion of this elegy—Jerusalem besieged, wasted with famine, taken, pillaged and laid in ruins—The stones thereof stained with the blood of her infants—The glorious temple of Solomon demolished, and its sacred utensils borne off in triumph by an implacable enemy—The princes and nobles of Judah put to an ignominious death—The virgin daughters of Jerusalem subjected to the unbridled appetite of a brutal soldiery—The flower of the nation led away captive into a foreign land ; and there suffering all the buffetings and insults, all the contempt and mockery of the basest servitude.

Call to mind also that the writer of this divine piece

was an eye-witness of those distressing scenes, and an eminent sufferer in that dreadful catastrophe—and then—read the artless, but exquisitely pathetic and moving description of the aforementioned events—And if you have a heart that can “feel another’s woe,” that heart must be touched and deeply affected.

CHAPTER XXV.

DIVINE ODES.

It is not in the Power of any Comment to do Justice to the numerous and inimitable Beauties of the two following Divine Odes.

PSALM 104th.

1....**B**LESS the Lord, O my soul. O Lord my God, thou art very great; thou art clothed with honor and majesty; who coverest thyself with light as with a garment; who stretchest out the heavens like a curtain; who layeth the beams of his chambers in the waters; who maketh the clouds his chariot; who walketh upon the wings of the wind; who maketh his angels spirits, his ministers a flaming fire; who laid the foundations of the earth, that it should not be removed forever.

2....Thou coveredst it with the deep as with a garment; the waters stood above the mountains. At thy rebuke they fled; at the voice of thy thunder they hasted away. They go up by the mountains: they go down by the vallies unto the place which thou hast bounded for them. Thou hast set a bound that they may not pass over, that they turn not again to cover the earth.

T

3....He sendeth the springs into the vallies, which run among the hills: they give drink to every beast of the field; beside them shall the fowls of the heaven have their habitation. He watereth the hills from his chamber; the earth is satisfied with the fruit of thy works.

4....He causeth the grafs to grow for the cattle, and herb for the service of man, that he may bring forth food out of the earth; and wine that makes glad the heart of man, and bread which strengtheneth man's heart.

5....The trees of the Lord are full of sap; the cedars of Lebanon which he hath planted; where the birds make their nests: as for the stork, the fir-trees are her house. The high hills are a refuge for wild goats, and the rocks for the conies.

6....He hath appointed the moon for seasons: the sun knoweth his going down. Thou makest darkness, and it is night, wherein all the beasts of the forest do creep forth. The young lions roar after their prey, and seek their meat from God. The sun ariseth, they gather themselves together, and lay them down in their dens. Man goeth forth unto his work, and to his labour, until the evening.

7....O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches: so is this great and wide sea, wherein are things creeping innumerable, both small and great beasts. There go the ships; there is that Leviathan, whom thou hast made to play therein.

8....These all wait upon thee, that thou mayest give them their meat in due season: what thou givest them they gather: thou openest thine hand, they are filled with good.

9....Thou hidest thy face, they are troubled ; thou takest away their breath, they die and return to their dust. Thou sendest forth thy spirit, they are created ; and thou renewest the face of the earth.

10....The glory of the Lord shall endure forever : the Lord shall rejoice in his works. He looketh on the earth, and it trembleth : he toucheth the hills, and they smoke.

11....I will sing unto the Lord as long as I live ; I will sing praise to my God, while I have my being. My meditation of him shall be sweet ; I will be glad in the Lord. Bless thou the Lord, O my soul. Praise ye the Lord.

148th PSALM.

12....Praise ye the Lord. Praise ye the Lord from the heavens : praise him in the highest. Praise ye him all his angels : praise ye him, all his hosts. Praise him the sun and moon : praise him all ye stars of light.

13....Praise him, ye heaven of heavens, and ye waters which be above the heavens. Let them praise the name of the Lord : for he commanded, and they were created : He hath also established them forever and ever. He hath made a decree which shall not pass.

14....Praise the Lord from the earth, ye dragons and all deeps : fire and hail ; snow and vapour ; stormy wind fulfilling his word : mountains, and all hills ; fruitful trees and all cedars.

15....Beasts and all cattle ; creeping things, and flying fowls : kings of the earth, and all people : princes and all judges of the earth ; both young men and maidens ; old men and children. Let them praise the name of the Lord, for his name alone is excellent ; his glory is above the earth and heaven. Praise ye the Lord.

BEAUTIES OF THE BIBLE.

Part III.

NEW TESTAMENT.

CHAPTER I.

CIRCUMSTANCES RELATING TO THE BIRTH AND CHILDHOOD OF JESUS CHRIST.

A. M. 4004.

1.... **T**HE angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man named Joseph: and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou who art highly favored, the Lord is with thee: blessed art thou among women.

2.... And when she saw him she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favor with God: and, behold, thou shalt bring forth a son, and shalt call his name Jesus.

3.... He shall be great, and shall be called the son of the highest: and the Lord God shall give unto him the throne of his father David. And he shall reign ever the house of Jacob forever; and of his kingdom there shall be no end.

4.... The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee; therefore also that Holy Thing, which shall be born of thee, shall be called the son of God.

5....And (*after this*) there went out a decree from Caesar Augustus, that all the world should be taxed. And all went to be taxed, every one in his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, (because he was of the house and lineage of David,) to be taxed, with Mary his espoused wife, being great with child.

6....And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her first born son, and wrapped him in swaddling clothes, and laid him in a manger ; because there was no room for them in the inn.

7....And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them : and they were sore afraid.

8....And the angel said unto them, Fear not : for, behold, I bring you good tidings of great joy, which shall be to all people ; for unto you is born this day, in the city of David, a saviour who is Christ the Lord. And this shall be a sign unto you : ye shall find the babe wrapped in swaddling clothes, lying in a manger.

9....And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.*

10....And the shepherds came with haste, and found

** At the time when Jesus, the Prince of Peace was born, the temple of Janus, in Rome, had been lately shut, by order of Augustus, the Roman Emperor, in token of universal peace over the world.*

Mary and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they who heard it, wondered at those things which were told them by the shepherds. But Mary kept all those things and pondered them in her heart.

11....And the shepherds returned glorifying and praising God for all the things which they had heard and seen. And when eight days were accomplished for the circumcision of the child, his name was called Jesus, which was so named of the angel.

12....Now when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born king of the Jews? For we have seen his star in the east, and are come to worship him. When Herod the king had heard these things he was troubled, and all Jerusalem with him.

13...And he demanded of the chief priests and scribes of the people, where Christ should be born. And they said unto him, In Bethlehem of Judea. Then Herod, when he had privately called the wise men, inquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go, and search diligently for the young child; and when ye have found him bring me word again, that I may come and worship him also.

14...When they had heard the king they departed; and, lo, the star which they had seen in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy.

15....And when they were come into the house, they saw the young child with Mary his mother, and tell

down and worshipped him : and when they had opened their treasures, they presented unto him gifts ; gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

16....And when they were departed, behold, the angel of the Lord appeared to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word, for Herod will seek the young child to destroy him. And he arose and took the young child and his mother by night and departed into Egypt ; and was there until the death of Herod.

17....Then Herod when he saw he was mocked of the wise men, was exceeding wroth, and sent forth and slew all the children who were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.

18....Then was fulfilled that which was spoken by Jeremy the prophet, saying, in Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachael weeping for her children, and would not be comforted because they were not.

19....But when Herod was dead, behold the angel of the Lord appeared in a dream to Joseph in Egypt, saying, Arise, and take the young child and his mother, and go into the land of Israel : for they are dead who sought the young child's life. And he arose, and took the young child and his mother, and came into the land of Israel : and he came and dwelt in a city called Nazareth.

20....And the child grew, and waxed strong in spirit, filled with wisdom, and the grace of God was with

him. Now his parents went to Jerusalem every year at the feast of the Passover. And when he was twelve years old, they went up to Jerusalem, after the custom of the feast. And as they returned, the child Jesus tarried behind in Jerusalem : and Joseph and his mother knew not of it.

21....But they, supposing him to have been in the company, went a day's journey ; and they sought him among their kindred and acquaintance. And when they found him not they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the Doctors, both hearing them and asking them questions.

22....And all who heard him were astonished at his understanding and answers. And when his parents saw him they were amazed : and his mother said unto him, Son, why hast thou thus dealt with us ? Behold, thy father and I have sought thee sorrowing.

23.... And he said unto them, How is it that ye sought me ? knew ye not that I must be about my father's business ? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, *and was subject to them.* And Jesus increased in wisdom and stature, and in favour with God and man.

REMARKS.

One important end of the divine mission and coming of Jesus into the world, was, that he might set before fallen men a perfect example of moral excellence. This he has really done. His whole life upon earth was a complete and finished portrait of true virtue.

We receive instruction from the example even of his childhood. At the age of twelve years, he was found in the temple, sitting among the Doctors, both

hearing them and asking them questions. Let all children, who read this, "go and do likewise." Let it be their early and earnest care to have wise and understanding hearts.

There is also another respect in which the example of Jesus, in his childhood, is particularly held up to view for imitation; and *that is*, his subjection or obedience to his parents. This is a lovely feature in his divine character. Obedience to parents is a most amiable quality in youth. *Children, obey your parents in the Lord: for this is right.*

CHAPTER II.

TESTIMONIES OF JOHN THE EVANGELIST, AND JOHN THE BAPTIZER, CONCERNING JESUS; WITH THE ACCOUNT OF HIS BAPTISM.

A. D. 29.

1.... **I**N the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made, that was made. In him was life; and the life was the light of men. And the light shineth in darkness: and the darkness comprehended it not.

2.... There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the light, that all men, through him might believe. He was not that light, but was sent to bear witness of that light. That was the true light, which lighteth every man who cometh into the world.

3....He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them who believe on his name.

4....Who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the father,) full of grace and truth.

5....John (*the baptizer*) bare witness of him, saying, This was he of whom I spake, he who coming after me is preferred before me; for he was before me. And of his fulness have all of us received *even* grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time; the only begotten son, who is in the bosom of the father, he hath declared him.

6....I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost, (*whereby ye shall be purified, as metals are purified, which pass through the fire.*)

7... In those days John the *Baptizer* was preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand. And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts (*a fruit so called*) and wild honey. And there went to him Jerusalem and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins.

8....Then cometh Jesus from Galilee to Jordan un-

to John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? Jesus answering, said unto him, Suffer it to be so now; for thus it becometh us to fulfil all righteousness. Then he suffered him.

9....And Jesus when he was baptized, went up straightway out of the water: And, lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him: and, lo, a voice from heaven, saying, this is my beloved son, in whom I am well pleased.

10....And John bare record, saying, I saw the spirit descending from heaven like a dove, and it abode upon him. And I knew him not: But he who sent me to baptize with water, the same said unto me, Upon whom thou shalt see the spirit descending, and remaining on him, the same is he, that baptizeth with the Holy Ghost. And I saw, and bare record that this is the son of God. And seeing Jesus coming unto him, John said, Behold the lamb of God, that taketh away the sin of the world.

REMARKS.

The descent of the Holy Ghost upon Jesus, in the form of a dove, was a lively emblem of the temper and character of Jesus, and of the nature and spirit of the Christian religion. A dove was the symbol of peace, as the eagle was of war. And Jesus, upon whom the heavenly dove descended, is fitly stiled, the Prince of Peace.

At his birth, the angels proclaimed peace on earth, and good will among men. He was meek and lowly in heart.—When he was reviled, he reviled not again: When he suffered, he threatened not. He was brought as a lamb to the slaughter; and while he was murdered, and was suffering the keenest tortures of death, he pray-

ed even for his murderers, saying, "Father, forgive them; for they know not what they do."

Also the doctrines of Jesus expressly forbid all envy, revenge and malice, and inculcate a peaceful, humble, forgiving and charitable temper—hospitality toward strangers—benevolence toward all men, and persevering endeavors, whenever there is opportunity, to do good unto all.

CHAPTER III.

A PART OF THE SERMON OF JESUS ON THE MOUNTAIN.

A. D. 29 or 30.

1....**F**ROM that time (*immediately after his baptism and temptation in the wilderness*) Jesus began to preach and to say, Repent: for the kingdom of heaven is at hand. And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

2....And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets and following him. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left their ship and their father, and followed him.

3....And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the king-

dom, and healing all manner of sickness, and all manner of disease among the people.—And his fame went throughout all Syria. And there followed him great multitudes from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.

4....And seeing the multitudes, he went up into a mountain; and when he was set, his disciples came unto him; and he taught them, saying, Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth.

5....Blessed are they who do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peace-makers: for they shall be called the children of God.

6....Blessed are they who are persecuted for righteousness sake: for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and shall say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

7....Ye are the salt of the earth, (*Preserving the world from destruction, as salt preserves animal substances from putrefaction.*) Ye are the light of the world. Let your light so shine before men, that they may see your good works, and glorify your father who is in heaven.

8....Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil: for verily I say unto you, till heaven and earth pass

away, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

9....Ye have heard that it was said by them of old time, Thou shalt not kill : and whosoever shall kill shall be in danger of the judgment : but I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment. Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee ; leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift.

10...Ye have heard that it was said by them of old time, Thou shalt not commit adultery. But I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.

11....Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths. But I say unto you, swear not at all : neither by heaven ; for it is God's throne : nor by the earth ; for it is his footstool. But let your communication be, yea, yea ; nay, nay ; for whatsoever is more than these cometh of evil.

12....Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth : but I say unto you, that ye resist not evil, (*that is, that ye revenge not an injury.*) Give to him that asketh thee : and from him that would borrow of thee turn not thou away.

13....Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy : But I say unto you, love your enemies, bless them that curse you, do good to them who hate you, and pray for them that despitefully use you, and persecute you ; that ye may be the children of your father, who is in heaven : for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

14....For if ye love them that love you, what reward have ye? Do not even the publicans the same? And ye salute your brethren only, what do ye more than others? Do not even the publicans so? Be ye, therefore perfect, even as your father who is in heaven is perfect.

15....Take heed that you do not your alms before men, to be seen of them; otherwise ye have no reward of your father who is in heaven. When thou doest alms, let not thy left hand know what thy right hand doeth; that thine alms may be in secret: and thy father who seeth in secret, himself shall reward thee openly.

16....And when thou prayest, thou shalt not be like the hypocrites are: for they love to pray standing in the synagogues, and in the corners of the street that they may be seen of men: verily I say unto you they have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy father, who is in secret, and thy father who seeth in secret, shall reward thee openly.

17....Your father knoweth what things ye have need of before ye ask him. After this manner, pray ye: "Our Father who art in heaven; hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread: and forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, forever, Amen."

18....For if ye forgive men their trespasses, your heavenly father will also forgive you. But if ye forgive not men their trespasses, neither will your father forgive your trespasses.

19....Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for you

selves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal. For where your treasure is, there will your heart be also.

20....Take no (*anxious*) thought for your life, what ye shall eat, or what ye shall drink; nor for your body, what ye shall put on. Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly father feedeth them. Are ye not much better than they?

21....And why take ye (*anxious*) thought for raiment? consider the lilies of the field how they grow: they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory, was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

22....Therefore, take no (*anxious*) thought, saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed? For your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you.

23...Judge not (*rashly and uncharitably*) lest ye be judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?—(*That is, why dost thou censure another for a small fault, whilst thou thyself, in some other respect, art guilty of a much greater fault?*)

24....Ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you for every one that asketh, receiveth ; and he that seeketh, findeth ; and to him that knocketh, it shall be opened. Or what man is there of you, of whom if his son ask bread, will he give him a stone ? Or if he ask fish, will he give him a serpent ?

25....If ye then being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him ? Therefore all things whatsoever ye would that men should do to you, do ye even so to them : for this is the law and the prophets.

26....Enter ye in at the strait gate : for wide is the gate, and broad is the way that leadeth to destruction and many there be who go in thereat : because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravening wolves.

27....Ye shall know them by their fruits, (*by their life and conversation.*) Do men gather grapes of thorns, or figs of thistles ? Even so every good tree bringeth forth good fruit : but a corrupt tree bringeth forth evil fruit. Every tree that bringeth not forth good fruit, is hewn down, and cast into the fire. Therefore by their fruits ye shall know them.

28....Not every one who saith unto me, Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of my father, who is in heaven. Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name ? And in thy name have we cast out devils ? and in thy name done many wonderful works ? And then will I profess unto them, I never knew you : depart from me ye that work iniquity.

29.... Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, who built his house upon a rock : and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not : for it was founded upon a rock.

30.... And every one who heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand : and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell : and great was the fall of it. And when Jesus had ended these sayings, the people were astonished at his doctrines ; for he taught them as one having authority, and not as the scribes.

REMARKS.

The divine sermon of Jesus, on the mountain, is an epitome of Christian morals. It disclosed a system of morality, as pure and sublime as it was new and astonishing. The culture and government of the heart, in restraining rash anger and every licentious thought ;—returning love for hatred, and rendering blessing for cursing, and kindnesses for injuries ;—doing in all cases to others as one would be done unto ;—performing the duties of charity and devotion, in a manner that should *shun* rather than court public notice and applause :... These are some of the sentiments which are nowhere taught, but in the school of Christ.

They are in direct opposition to the depraved taste of mankind, and to the maxims of the world : but they are noble and God-like, and would, if they were reduced to practice, make a heaven upon earth.

Were the precepts of the divine Jesus reduced to universal practice, there would be an immediate and final end to war. National differences would be adjust-

ed by arbitration ; and the sword would cease to devour.

If all might be taught to love their neighbors as themselves, and to do to others as they would be done unto, there would be no disposition to repeat the crime of him that slew his brother :—and men would abhor to imbrue their hands in the blood of men.

Thus Universal Christianity, attended with the diffusion of the spirit and temper of its divine author, would be infallibly productive of universal peace.

A general diffusion of the spirit as well as the doctrines of Jesus would also put an end to the abominable traffic of human flesh.

Have *Christian* nations been engaged in this traffic, *and sanctioned man-stealing by law* ? Have Christians robbed their fellow-creatures of their liberty ; snatched them from the bosoms of their friends, and from all the nameless endearments of country, and of home ; and forced them to the house of bondage, there to consume their miserable existence ?

O my Saviour ! do men, who thus riot upon human tears and misery, presume to call themselves by thy sacred name ?—They do—But be it remembered that *real* Christianity is utterly abhorrent to this injustice and cruelty, and respects the rights and happiness, even of the meanest human creature.

CHAPTER IV.

THE MISSION OF THE TWELVE APOSTLES AND SEVENTY DISCIPLES.

A. D. 31.

1.... **W**HEN Jesus had called unto him his twelve disciples, he gave them power to heal all man

ner of sickness, and all manner of disease. Now the names of the twelve apostles are these : Simon Peter, and Andrew his brother ; James, and John his brother ; Philip and Bartholomew ; Thomas and Matthew ; James the son of Alpheus, and Lebbeus whose surname was Thaddeus ; Simon the Canaanite, and Judas Iscariot, who betrayed him.

2....These twelve Jesus sent forth, and commanded them, saying, the kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils : freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses ; nor scrip for your journey, neither two coats, neither shoes ; for the workman is worthy of his meat.

3....And into whatsoever city or town ye shall enter, inquire who in it is worthy ; and there abide till ye go thence. And when ye come into an house, salute it. And whosoever shall not receive you, nor hear your words, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for them.

4....Behold, I send you forth as sheep in the midst of wolves : be ye, therefore, wise as serpents, and harmless as doves. But beware of men ; for they will deliver you up to the councils, and they will scourge you in their synagogues : and ye shall be brought before governors and kings for my sake.

5....But when they deliver you up, take no thought how or what ye shall speak : for it shall be given you in that same hour what ye shall speak : For it is not you that speak, but the spirit of your father that speaketh in you. And the brother shall deliver up the brother to death, and the father the child : and the children shall rise up against their parents, and cause them to be put

to death. And ye shall be hated of all men for my name's sake ; but he that endureth to the end shall be saved.

6....But when they persecute you in this city, flee ye into another. The disciple is not above his master, nor the servant above his lord : if they have called the master of the house Belzebub, how much more them of his household ? Fear not them that kill the body, but are not able to kill the soul : but rather fear him who is able to destroy both soul and body in hell.

7....Are not two sparrows sold for a farthing ? and one of them shall not fall on the ground without your Father. Even the very hairs of your head are all numbered. Fear ye not, therefore, ye are of more value than many sparrows. Whosoever shall confess me before men, him will I confess also before my Father, who is in heaven. But whosoever shall deny me before men, him will I also deny before my Father, who is in heaven.

8....He that loveth father or mother more than me, is not worthy of me ; and he that loveth son or daughter more than me, is not worthy of me. And he that taketh not his cross (*submitteth not to reproach and sufferings, when the cause of Christ requires it*) and followeth after me, is not worthy of me. He that findeth his life (*by denying or forsaking me*) shall lose it : and he that loseth his life for my sake shall find it.

9....He that receiveth you, receiveth me ; and whoever receiveth me, receiveth him who sent me. He that receiveth a prophet, in the name of a prophet, shall receive a prophet's reward ; and he that receiveth a righteous man, in the name of a righteous man, shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say

unto you, he shall in no wise lose his reward. And the twelve apostles departed, and went through the towns, preaching the gospel, and healing every where.

10....After these things the Lord appointed seventy disciples more, and sent them two and two before his face, into every place and city whither he himself would come. Therefore said he unto them, The harvest is truly great, but the labourers are few : pray ye, therefore, the Lord of the harvest, that he would send forth labourers unto his harvest.

11....Go your ways ; behold I send you forth as lambs among wolves. Carry neither purse nor scrip ; and into whatsoever house ye enter, first say, Peace be to this house. And in the same house remain, if the son of peace be there, eating and drinking such things as they give : for the labourer is worthy of his hire. Go not from house to house.

12....And into whatsoever city ye enter, and they receive you, eat such things as are set before you : and heal the sick who are therein ; and say unto them, the kingdom of God is come nigh unto you. He that heareth you, heareth me ; and he that despiseth you, despiseth me ; and he that despiseth me, despiseth him that sent me.

13....And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. And he said unto them, I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy. Notwithstanding, in this rejoice not that the spirits are subject unto you ; but rather rejoice, because your names are written in heaven.

14....In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that

thou hast hid these things from the wise and prudent, and hast revealed them to babes : even so, Father ; for so it seemed good in thy sight. All things are delivered to me of my Father : And no man knoweth who the son is, but the Father ; and who the Father is, but the son, and he to whom the son will reveal him.

15....And he turned him to his disciples, and said privately, Blessed are the eyes which see the things that ye see : for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them ; and to hear those things, which ye hear, and have not heard them.

CHAPTER V.

JESUS GIVING SIGHT TO A MAN WHO WAS BORN BLIND.

A. D. 32.

1....**A**S Jesus passed by, he saw a man who was blind from his birth. And his disciples asked him, saying, Who did sin, this man, or his parents, that he was born blind ? Jesus answered, Neither hath this man sinned, nor his parents : but that the works of God should be made manifest in him. I must work the works of him who sent me while it is day : the night cometh, when no man can work. As long as I am in the world, I am the light of the world.

2....When he had thus spoken, he spat upon the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam. He went his way, therefore, and washed, and came seeing. The

neighbours, therefore, and they who before had known the blind man, said, Is not this he that sat and begged? Some said, This is he; others said, He is like him; but he said, I am he.

3....Therefore said they unto him, How were thine eyes opened? He answered and said, A man who is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received my sight. Then said they unto him, Where is he? He said, I know not.

4....They brought the man who had been blind to the Pharisees: and it was the Sabbath day when Jesus made the clay and opened his eyes. Then again, the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon my eyes, and I washed, and do see. Therefore said some of the Pharisees, This man is not of God, because he keepeth not the Sabbath day. Others said, How can a man who is a sinner do such miracles? And there was a division among them.

5....They say unto the blind man again, What sayest thou of him, *respecting his having opened thine eyes*? He said, he is a prophet. But the Jews did not believe concerning him, that he had been blind, and received his sight, until they had called his parents. And they asked them, saying, Is this your son, who ye say was born blind? How then doth he now see?

6....His parents answered them and said, We know that this is our son, and that he was born blind; but by what means he now seeth, we know not: he is of age, ask him; he shall speak for himself. These words spake his parents, because they feared the Jews; for the Jews had agreed already, that if any man did con-

fels that he was Christ, he should be put out of the synagogue. Therefore said his parents, He is of age, ask him.

7....Then again called they the man who was blind, and said unto him, Give God the praise : we know that this man is a sinner. He answered and said, Whether he be a sinner or no, I know not : one thing I know, that, whereas I was blind, now I see. Then said they to him again, What did he to thee ? how opened he thine eyes ? He answered them, I have told you already, and ye did not hear : wherefore would you hear it again ? Will ye also be his disciples ?

8....Then they reviled him, and said, Thou art his disciple, but we are the disciples of Moses. We know that God spake unto Moses : as for this fellow, we know not whence he is. The man answered and said unto them, Why, herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes.

9....Now; we know that God heareth not sinners : but if any man be a worshipper of God, and doth his will, him he heareth. Since the world began was it not heard, that any man opened the eyes of one who was born blind. If this man were not of God, he could do nothing.

10....They answered, and said unto him, Thou wast altogether born in sins, and dost thou teach us ? And they cast him out. Jesus heard that they had cast him out ; and when he had found him he said unto him, Dost thou believe on the son of God ? He answered and said, Who is he, Lord, that I may believe on him ? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe, and he worshipped him.

BEAUTIES OF CHAPTER VI.

THE RAISING OF LAZARUS FROM THE DEAD.

A. D. 33.

1....**N**OW a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. (It was that Mary who anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) Therefore his sisters sent unto Jesus, saying, Lord, behold, he whom thou lovest is sick. When Jesus heard it, he said, This sickness is not unto death, but for the glory of God, that the son of God might be glorified thereby.

2....Now Jesus loved Martha, and her sister, and Lazarus. When he had heard, therefore, that he was sick, he abode two days still in the same place where he was. Then afterward he saith to his disciples, Let us go into Judea again. His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

3....Jesus answered, Are there not twelve hours in the day? If any man walk in the day he stumbleth not, because he seeth the light of the world. But if a man walk in the night he stumbleth, because there is no light in him. These things said he; and after that he saith unto them, Our friend Lazarus sleepeth; but I go that I may awake him out of sleep. Then said his disciples, Lord, if he sleep, he shall do well.

4....Howbeit, Jesus spake of his death: but they thought that he had spoken of taking rest in sleep. Then said Jesus unto them plainly, Lazarus is dead. And I am glad for your sakes that I was not there, to

the intent we may believe ; nevertheless, let us go unto him. Then said Thomas unto his disciples, Let us also go, that we may die with him. Then when Jesus came, he found that he had lain in the grave four days.

5....Now Bethany being nigh unto Jerusalem; many of the Jews came to Martha and Mary, to comfort them concerning their brother. Then Martha, as soon as she heard that Jesus was coming, went and met him ; but Mary sat still in the house. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.

6....Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection and the life : he that believeth on me, though he were dead, yet shall he live : and whosoever liveth and believeth in me shall never die. Believest thou this ? She saith unto him, Yea, Lord ; I believe that thou art the Christ, the son of God, who should come into the world.

7....And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. As soon as she heard that, she arose quickly, and came unto him. Now Jesus was not yet come into the town, but was in that place where Martha met him. The Jews then who were with her in the house, and comforted her, when they saw that Mary rose up hastily, and went out, followed her, saying, she goeth unto the grave, to weep there.

8....Then when Mary was come where Jesus was and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here my brother had not died. When Jesus, therefore, saw her weeping, and the Jews

also weeping, who came with her, he groaned in the spirit, and was troubled, and said, Where have ye laid him ? They say unto him, Lord, come and see.

9....Jesus wept. Then said the Jews, Behold, how he loved him ! And some of them said, Could not this man, who opened the eyes of the blind, have caused even that this man should not have died ? Jesus, therefore, again groaning in himself, cometh to the grave. It was a cave, and a stone laid upon it. Jesus said, Take away the stone. Martha, the sister of him who was dead, said unto him, Lord, by this time he *scnteth* ; for he hath been dead four days.

10....Jesus saith unto her, Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God ? Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that Thou hast heard me. And I knew that Thou hearest me always : but because of the people who stand by I said it, that they may believe that Thou hast sent me.

11....And when he had thus spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with grave-clothes : and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

REMARKS.

The following remarks do, in this place, naturally occur : firstly, as Jesus appeared in the infinitely important character of the Messiah, whom the prophets foretold, it was necessary that there should be an extraordinary divine attestation of his mission, and of the truth of his doctrines. And for this end, namely, to evidence the reality of his Messiahship, was the variety of astonishing miracles, which were wrought in the beginning of the gospel dispensation.

Accordingly, Jesus, from time to time, appealed to his miracles, as sufficient vouchers that he was the true Messiah. The works that I do (said he) bear witness of me, that the Father hath sent me.

Andly. All the miracles of Jesus were of the beneficent kind; and were a display, no less of divine goodness, than of power. When his frail disciples, in their intemperate zeal, besought him to call down fire from heaven upon the inhospitable Samaritans, he rebuked them, saying, Ye know not what manner of spirit ye are of. For the son of man is not come to destroy men's lives, but to save them.

The miraculous power, which Jesus exerted, was that of a divine benefactor and Saviour. The dead he raised, the sick he healed, the lepers he cleansed, and the hungry he fed. He unstopped the ears of the deaf, and opened the eyes of the blind. Maniacs he restored to their reason, and the lame and maimed, at his gracious word, walked and leaped.

Andly. The miracles of our Saviour were wrought publicly; and many of them under such circumstances as admitted of no possibility of deception. We will instance the raising of Lazarus: he was sick and died—the corpse was shrouded in grave clothes, and had lain in the grave four days. There could have been no doubt concerning the reality of his death. And the restoration of Lazarus, not merely to life, but to health and vigor, was effected instantaneously. When Jesus had cried, with a loud voice, “Lazarus, come forth,” the corps was instantly reanimated, and he who had been dead, arose, and came forth. This was done publicly; and it is surely impossible that the witnesses of the transaction could have been deceived.

As to the modern objection, that there is no sufficient evidence that the sacred books in general are genuine; or in particular, that John the disciple was really the

author of this book that bears his name, it must originate, either in gross ignorance, or in designed sophistry. What evidence is there, that Homer was the author of the *Iliad*, and Virgil of the *Æneid*? The only evidence, is, that these immortal poems have, by general consent, been ascribed to those authors.

From the very nature of the subject, no other proof is possible: this proof, by universal consent, is judged sufficient; and the man who should seriously deny that Homer was the author of the *Iliad*, or that Virgil was the author of the *Æneid*; and should call for other proof would deservedly be thought an impertinent blockhead.

Now, there is fully as much proof that John the disciple was really the author of the gospel, which bears his name, as there is that Virgil was the author of the *Æneid*: for it has, from the earliest ages of Christianity, been ascribed to John by general consent. Nay, I may say, the proof is much stronger in the former case than in the latter; because it did not much concern mankind to know who composed the *Æneid*. The poem was equally excellent, whether composed by Virgil, or by any other man. Whereas in the first ages of Christianity, thousands of people, and some of them endowed with shining talents, and great learning, must necessarily have felt themselves deeply interested to examine critically into the genuineness of the New-Testament, and to ascribe every book to its real author.

4thly. It is infinitely absurd to suspect that John the narrator, and eye-witness of this astonishing miracle, has attempted to deceive mankind by a narration, which he knew to be false. For, in the first place, he could have had no inducement to assert and publish a falsehood of this sort. Every kind of worldly interest was in the other scale. What could John have expected, and what did he really obtain for his steadfast testimony con-

cerning the miracles, resurrection and Messiahship of Jesus? Nothing but reproaches, stripes, imprisonment, banishment, &c. And is it possible that any man should knowingly publish a falsehood and persist in it, in certain expectation, not of any profit, but of deep disgrace and injury, even in a worldly view?

But besides the aforementioned argument, there are, in the very recital of the story, such marks of truth as could not have been counterfeited. If the writer had designed to impose upon the world by this story, he would have dressed it out in the gaudy attire of an harlot: conscious of relating a falsehood, he would have used the thick daubing of art, in order to gain belief.

Whereas the whole story is related, as with the artless simplicity of a child. The fact is circumstantially recited, in plain, simple, language; and then dismissed, without a single comment or remark. The whole narration, as to the style and manner, has impressed upon it the very portrait of truth.

And if John was neither deceived himself in this matter, nor attempted to deceive others, the consequence is, that the miracle was really wrought. It follows from the premises, that Jesus did certainly raise Lazarus from the dead; and, that the same Jesus, according to his own declaration, will raise all the dead at the last day.

Indulge me to remark 5thly, That the narration of the raising of Lazarus is admirable for its beauties. It is genuine nature, in her simple dress. The account of the holy friendship that subsisted between Jesus and the afflicted family, the message of the sisters to Jesus, "Behold, he whom thou lovest is sick." The pathetic exclamation of Martha, and especially of Mary, falling at the feet of Jesus, and saying, "Lord, if thou hadst been here my brother had not died." The inward groanings of Jesus, and his weeping at the tomb of his friend;

and the remark of the Jews who stood by, "Behold, how he loved him!" are delicate and affecting touches of nature, which every sentimental heart must feel, and every person of taste will admire.

But arriving at the close of the scene, the most affecting emotions—the most astonishing ideas are excited. Before us lies the shrouded corpse—on every side are seen the spectators, leaning forward with anxious expectations, attentive, silent as the tomb itself. On either side of the Saviour, behold the affectionate weeping sisters! In the countenance of Jesus are blended divine majesty and love.

He calls aloud, "*Lazarus come forth;*" and the dead hears his voice. The cold and stiffened clay is reanimated—the vital heat returns—the ghastly prints of death are wiped from his countenance; and Lazarus arises, and stands forth a living man.

Astonishment is instantly pictured in every face: in the faces of the disciples, and especially of the two amiable sisters, this astonishment is mixed with lively joy, gratitude and devotion.

CHAPTER VII.

MISCELLANEOUS EXTRACTS.

1.... **W**HAT shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? Whosoever shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels.

2.... A good man, out of the good treasure of his

heart bringeth forth good things : and an evil man, out of the evil treasure, bringeth forth evil things. But I say unto you, that every idle word that men shall speak, they shall give an account thereof in the day of judgment.

3....Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me ; for I am meek and lowly in heart : and ye shall find rest unto your souls : for my yoke is easy, and my burden is light.

4....If thy brother shall trespass against thee, go and tell him his fault between thee and him alone : if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more : and if he shall neglect to hear them, tell it unto the church : but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

5....Be not ye called Rabbi : for one is your master, even Christ ; and all ye are brethren. Whosoever will be great among you, let him be your minister ; and whosoever will be chief among you, let him be your servant : even as the son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

5....When thou art bidden of any man to a wedding, sit not down in the highest room, lest a more honourable man than thou be bidden of him ; and he that bade thee and him come and say to thee, Give this man place ; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room ; that when he that bade thee cometh, he may say unto thee, Friend, go up higher : for whosoever exalteth himself shall be abased ; and he that humbleth himself shall be exalted.

7....Take ye heed, watch, and pray : for ye know not when the time is ; lest coming suddenly, he find you sleeping. And what I say unto you, I say unto all, watch. Blessed is that servant whom his Lord, when he cometh, shall find watching.

8....God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish but have everlasting life. For God sent not his son into the world to condemn the world ; but that the world through him might be saved. He that believeth on him is not condemned ; but he that believeth not is condemned already ; because he hath not believed in the name of the only begotten son of God.

9....And this is the condemnation, that light has come into the world, and men loved darkness rather than light, because their deeds were evil. For every one who doeth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God. The dead shall hear the voice of the son of God, and shall come forth ; they who have done good unto the resurrection of life, and they who have done evil unto the resurrection of damnation.

10....A certain scribe came, and said unto Jesus, Master, I will follow thee whithersoever thou goest. And Jesus said unto him, the foxes have holes, and the birds of the air have nests ; but the son of man hath not where to lay his head. And when Jesus was entered into a ship, his disciples followed him : and, behold, there arose a great tempest, insomuch that the ship was covered with the waves : but he was asleep.

11....And his disciples came to him, and awoke him, saying, Lord, save us : we perish. And he

saith unto them, Why are ye fearful, O ye of little faith ? Then he arose, and rebuked the winds and the sea ; and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him !

12....Now as Jesus sat at meat in a house, behold, many publicans and sinners came and sat down with him and his disciples, And when the Pharisees saw it, they said unto his disciples, Why eateth your master with publicans and sinners ? But when Jesus heard that, he said unto them, They that be whole need not a physician, but they who are sick : I came not to call the righteous, but sinners, to repentance.

13....Jesus spake this parable unto certain who trusted in themselves that they were righteous, and despised others ; two men went up into the temple to pray ; the one a Pharisee, and the other a publican. The pharisee stood and prayed thus with himself ; God I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess.

14....And the publican standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, and said, God be merciful to me a sinner. I tell you that this man went down to his house justified rather than the other : for every one who exalteth himself shall be abased ; and he that humbleth himself shall be exalted.

15....Now when John had heard in prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another ? Jesus answered and said unto them, Go, and shew John these things which ye do hear and see : The blind receive their sight, and the lame walk ; the lepers are cleansed, and the deaf hear ; the dead are raised

ed up, and the poor have the gospel preached to them : * and blessed is he, whosoever shall not be offended in me.

16....And Jesus began to say unto the multitudes, Whereunto shall I liken this generation ? It is like unto children sitting in the markets, and calling unto their fellows, and saying, We have piped unto you, and ye have not danced : we have mourned unto you, and ye

* This phrase, "The poor have the gospel preached to them," is peculiarly significant. The moral instruction which ancient philosophy undertook to supply, being shut up in schools and academies, was confined to the rich and learned. Poor people, and, indeed the general mass of mankind, were very little benefitted by it.

But Jesus the divine teacher came into the world; as the friend of the friendless. His own birth and life were in the dreary shades of poverty ; all his companions he chose from the classes of the poor and the middling sort : and his gospel brought relief to the wretched and despised, by bringing life and immortality to light, and giving assurance that the very poorest people, in point of acceptance with God, are on equal ground with the richest.

Jesus was probably the first moral and religious teacher in the world (his immediate forerunner John the Baptist excepted) who incessantly travelled from place to place, gathering together and instructing the common people and the poor ; and adapting his instructions even to the simplest minds.

And it is worthy of remark, that all the benevolent institutions which are known to be in the world, for the relief of the poor, have originated since the Christian era, and are confined principally to Christian countries.

have not lamented. For John came neither eating nor drinking, and they say, He hath a devil. The son of man came eating and drinking, and they say, Behold a man gluttonous, and a wine-bibber, a friend of publicans and sinners: but wisdom is justified of her children.

17....Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not. Woe unto thee, Chorazin! Woe unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment than for you.

18....Jesus taketh with him Peter, and James, and John, and leadeth them up into a high mountain apart by themselves: and he was transfigured before them. And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them. And there appeared unto them Elias and Moses; and they were talking with Jesus.

19....And Peter said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias. For he knew not what to say; for they were sore afraid. And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved son; hear him.

20....And suddenly, when they had looked about, they saw no man any more, save Jesus only with themselves. And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the son of man were risen from the dead. And they kept that saying with them-

selves, questioning one with another what the rising from the dead should mean.

21....The disciples came unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily, I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me.

22....But whoso shall offend one of these little ones that believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father who is in heaven. For the son of man is come to save that which is lost.

23....How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so, it is not the will of your Father who is in heaven, that one of these little ones should perish.

24....Peter came to Jesus, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, till seven times; but until seventy times seven. My heavenly Father (*will exact your debts of you, and not forgive*) if ye from your hearts forgive not every one his brother their trespasses.

25....They brought young children to Jesus, that he should touch them; and his disciples rebuked those who brought them. But when Jesus saw it he was much displeased, and said unto them, suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them and blessed them.

26....One of the scribes came, and asked, Which is the first commandment of all? Jesus answered him, The first of all the commandments is, Hear, O Israel the Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment. And the second is like, namely this, thou shalt love thy neighbor as thyself. There is none other commandment greater than these.

27....And the scribe said unto him, Well, Master, thou hast said the truth; for there is one God; and there is none other but He. And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God.

28....Now it came to pass that Jesus entered into a certain village; and a certain woman named Martha, received him into her house. And she had a sister called Mary, who also sat at the feet of Jesus, and heard his words. But Martha was cumbered about much serving, and came to him and said, Lord, dost thou not

care that my sister hath left me to serve alone. Bid her therefore that she help me.

29....And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things, but one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her.

30....Jesus entered and passed through Jericho; and behold, there was a man named Zaccheus, who was chief among the publicans, and he was rich. And he sought to see Jesus who he was; and could not for the crowd, because he was little of stature. And he ran before, and climbed up into a sycamore-tree to see him: for he was to pass that way. And when Jesus came to the place he looked up, and saw him, and said unto him, Zaccheus, make haste, and come down; for to-day I must abide at thy house.

31....And he made haste, and came down, and received him joyfully. And Zaccheus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor, and if I have taken any thing from any man by false accusation, I return him four-fold. And Jesus said unto him, this day is salvation come to this house; for the son of man is come to seek and to save that which is lost.

32....Jesus went into a city called Nain; and many of his disciples went with him, and much people. Now, when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city were with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

33....And he came and touched the bier; and they

who bare him stood still. And he said, Young man, I say unto thee, arise. And he that was dead sat up, and began to speak. And there came fear on all; and they glorified God, saying, That a great prophet is risen up among us.

34....There came one running, and kneeled down to Jesus, and asked him, saying, Good Master, what shall I do to inherit eternal life? And Jesus said unto him, Why called thou me good? There is none good but one, namely, God. Thou knowest the commandments, Do not commit adultery, do not kill, do not steal, do not bear false witness, defraud not, honour thy father and mother. And he answered and said unto him, Master, all these have I observed from my youth.

35....Then Jesus, beholding him, loved him, and said unto him, One thing thou lackest; Go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up thy cross, and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions. And Jesus looked round about and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

REMARK.

It is hard for a rich man to enter into the kingdom of God; because it is hard for such an one to become meek and lowly in heart, and to lead a life of gospel humility. It is plain from the concurrent testimony of scripture and experience, that great wealth has a tendency to excite and cherish a haughty and disdainful spirit, and to become the idol of its possessor: and thereby it indisposes one for embracing the humble and self-denying religion of Jesus.

Though there be some rich people of a God-like

beneficence, whose characters are encompassed with a glorious splendour; whose liberal hearts devise liberal things; and who like benevolent angels, do minister for good to the needy family of man; we must nevertheless, in a general view, yield to the sentiment of an inspired apostle: *They who will be rich fall into temptation, and a snare, and many hurtful lusts, which drown men in destruction and perdition.*

Men who are struggling with incessant solicitude, to heap up immense riches, which they can enjoy but a short time, do not seem to consider that they are not only indisposing their own minds for a better state of existence; but also that the great treasure, which they shall leave to their children, will be likely to render those children haughty, idle, enervated, and debauched. Wile was that prayer of Agur, *Give me neither poverty nor riches.*

CHAPTER VIII.

THE PRODIGAL SON.

1.... **T**HERE is joy in the presence of the angels of God over one sinner that repenteth. A certain man had two sons: and the youngest of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto him his living. And not many days after, the younger son gathered all together and took his journey into a far country, and there wasted his substance with riotous living.

2.... And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country: and he sent him into his fields to feed swine. And he

would fain have filled his belly with the husks that the swine did eat ; and no man gave unto him.

3....And when he came to himself he said, How many hired servants of my father have bread enough, and to spare, and I perish with hunger ! I will arise³ and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son ; make me as one of thy hired servants. And he arose and came to his father.

4....But when he was yet a great way off his father saw him, and had compassion, and ran and fell on his neck and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

5....But the father said to his servants, Bring forth the best robe, and put it on him ; and put a ring on his hand, and shoes on his feet ; and bring hither the fatted calf and kill it ; and let us eat and be merry ; for this my son was dead, and is alive again ; he was lost, and is found. And they began to be merry.

REMARK.

This parable, taken altogether, has a primary reference to the calling in of the Gentiles, and to the displeasure and envy of the Jews on that occasion. But in another view, it teaches the benevolence of the Deity ;—the degrading nature of vice ;—the mean and sordid pleasures of a vicious person ;—the starving and perishing condition of a mind that is totally estranged from the divine nature ;—the readiness of our heavenly Father to receive returning penitents, and the joy among good beings on the event of a sinner being reclaimed and brought home to God. The whole is attesting and indescribably beautiful.

THE KIND SAMARITAN.

1.... **A** CERTAIN lawyer stood up, and tempted Jesus, saying, Master, what shall I do to inherit eternal life. And he said unto him, What is written in the law? How readest thou? And the lawyer, answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And Jesus said unto him, thou hast answered right; this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbour?

2.... And Jesus, answering, said, A certain man went down from Jerusalem to Jericho, and fell among thieves who stripped him of his raiment, and wounded him, and departed leaving him half dead. And by chance there came down a certain priest that way; and when he saw him he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

3.... But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again I will repay thee.

4.... Which now of these three, thinkest thou, was neighbor unto him that fell among thieves? And the lawyer said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

REMARKS.

The expounders of the Mosaic law, of which number this lawyer was one, taught, saying, Thou shalt love thy neighbour, and hate thine enemy; or in other words, thou shalt love Jews and proselites, and despise and abhor all the rest of mankind: Jesus, on the other hand was a teacher of universal benevolence; and the lawyer designing to ensnare and confute him, in regard to this point, and to justify his own explanation of the law, asked, Who is my neighbour?

Now, if Jesus had answered directly and explicitly, that he extended the meaning of the word *neighbour*, to Gentiles as well as to the Jews, and even to the whole world of mankind, he might have incurred the furious resentment of some that were present; therefore, with divine wisdom, he replied in a parabolical way.

The scene was laid between Jerusalem and Jericho, a road frequently infested by robbers. A Jew travelling this dangerous road, was robbed, wounded, and left in a helpless and forlorn condition. Two Jewish teachers, a priest and a Levite, happened to travel the same road: and casting on the wounded man who lay weltering in his blood, a cold and distant look of contempt, rather than of pity, they both passed by on the other side of the way.

Next, came along a Samaritan, belonging to a nation of all others, the most abhorred by the Jews. This Samaritan beheld the condition of his fellow-creature, and his compassions were instantly moved. He never said in his heart, This is a Jew, mine enemy, and let him lie there, and perish. He did not say, Why should I be hindered on my journey, and waste my money in attending to this worthless object? But, with warmth of affection, he flew to his relief, and did him all the kindness in his power.

These circumstances having been stated, Jesus made an appeal to the lawyer, by asking him, Who was neighbour to this distressed Jew. He replied, The Samaritan. And thus he was made to answer his own question. The lawyer's question was, Who is my neighbour? His own answer to the question, was, The Samaritan is my neighbour.

Jesus then made this pungent application, Go, and do thou likewise. As if he had said, Thou acknowledgest that the Samaritan was neighbor to the Jew: and be thou also a neighbour to the Samaritan, in like circumstances. If thou canst benefit a fellow-creature, readily do it, whatever be his nation or religion.

The manner in which the captious lawyer was forced, as it were, to assent to truth, even in spite of violent prejudice, is extremely beautiful and worthy of admiration.

CHAPTER X.

THE RICH MAN AND THE BEGGAR, AND THE DESCRIPTION OF THE DAY OF JUDGMENT.

TH... HERE was a certain rich man, who was clothed in purple and fine linen, and fared sumptuously every day. And there was a certain beggar named Lazarus, who was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table; moreover, the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by angels into Abraham's bosom.

2....The rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and

teeth Abraham afar off, and Lazarus in his bosom. And he cried, and said, Father Abraham, have mercy on me ; and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue ; for I am tormented in this flame.

3....But Abraham said, Son, remember that thou in thy life time receivedst thy good things, and likewise Lazarus evil things : but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulph fixed : so that they that would pass from hence to you cannot ; neither can they pass to us who would come from thence.

4....Then he said, I pray thee, therefore, Father that thou wouldst send him to my father's house : for I have five brethren, that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, they have Moles and the prophets ; let them hear them.—And he said, Nay Father Abraham ; but if one went unto them from the dead, they will repent.—And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded though one arise from the dead.

5....When the son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory : and before him shall be gathered all nations ; and he shall separate them one from another, as a shepherd divideth the sheep from the goats : and he shall set the sheep on his right hand, but the goats on his left.

6....Then shall the king say unto those on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you before the foundation of the world : for I was an hungered, and ye gave me meat : I was thirsty, and ye gave me drink ; I was a stranger, and ye took me in : naked, and ye clothed

me : I was sick, and ye visited me : I was in prison, and ye came unto me.

7....Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee ? or thirsty and gave thee drink ? When saw we thee a stranger, and took thee in ? or naked, and clothed thee ? Or when saw we thee sick, or in prison, and came unto thee ? And the king shall answer, and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

8....Then shall he say unto them on the left hand, Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels : for I was an hungered, and ye gave me no meat : I was thirsty, and ye gave me no drink : I was a stranger and ye took me not in : naked, and ye clothed me not : sick, and in prison, and ye visited me not.

9....Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee ? Then shall he answer them, saying, Verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment : but the righteous into life eternal.

REMARKS.

The solemn and tremendous scenes represented in the foregoing paragraphs, are infinitely interesting to every one ; and must arrest the serious attention of any human mind that is not entirely stupid and unfeeling. Omitting other remarks, which crowd into view, it is obvious that habitual covetousness, or hard-heartedness toward indigent, and distressed fellow-creatures, is utterly inconsistent with the christian character.

Love is the fulfilling of the gospel-law, and is indeed the most conspicuous mark of a disciple of Jesus; and whoever truly receives his religion, will have his heart opened thereby to charity, and to deeds of brotherly-kindness.

CHAPTER XI.

AN ABSTRACT OF THE FAREWEL DISCOURSE OF JESUS TO HIS DISCIPLES.

1....**L**ITTLE children, yet a little while I am with you. A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another. Let not your heart be troubled: ye believe in God, believe also in me.

2....In my Father's house are many mansions; if it were not so, I would have told you, I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know. Whatsoever ye shall ask in my name that will I do, that the Father may be glorified in the Son.

3....If ye love me, keep my commandments; and I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of Truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you.

4....Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and you in me, and I in you. He that hath my commandments, and keepeth them, he it is who loveth me: and he who loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him.

5....If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings; and the word which ye hear is not mine, but the Father's who sent me. The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

6....Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

7....If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

8....These things have I spoken unto you, that my joy might be full. This is my commandment, that ye love one another, as I have loved you. Greater love

hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command. Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things which I have heard of my Father I have made known unto you.

9....Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain. These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

10....Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you: if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father nor me. He that hateth me, hateth my Father also.

11....I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you: but if I depart I will send him unto you. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when He, the Spirit of Truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come.

12....He shall glorify me: for he shall receive of

mine, and shew it unto you. All things that the Father hath are mine : therefore said I, That he shall take of mine, and shew it unto you. A little while, and ye shall not see me : and again, a little while, and ye shall see me ; because I go to the Father. Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice : and ye shall be sorrowful, but your sorrow shall be turned into joy.

13....Ye now have sorrow ; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you. Ask, and ye shall receive, that your joy may be full.

14....The Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world : again, I leave the world, and go to the Father. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation : but be of good cheer ; I have overcome the world.

REMARK.

The foregoing discourse breathes heavenly consolation, and is tender and soothing beyond parallel. While reading the pathetic and affectionate farewell of the Saviour, our hearts burn within us ; the tear of sensibility falls ; we perceive that grace was poured into his lips, and feelingly exclaim, that *never man spake like him.*

CHAPTER XII.

OUR SAVIOUR'S PREDICTION OF THE DESTRUCTION OF JERUSALEM, AND OF THE DISPERSION OF THE JEWS.

A. D. 33.

THEY spread their clothes in the way, *(for Jesus to pass over them.)* And when he was come nigh, even now at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice, and praise God with a loud voice, for all the mighty works that they had seen, saying, Blessed be the king who cometh in the name of the Lord; peace in heaven, and glory in the highest.

2....And when he was come near he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!—but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knowest not the time of thy visitation.

3....And as some spake of the temple, how it was adorned with goodly stones and gifts, he said, As for these things which ye behold, the days will come, in which there shall not be left one stone upon another, which shall not be thrown down. And they asked him, saying, Master, but when shall these things be? And what sign will there be when these things shall come to pass?

4....And he said, Take heed that ye be not deceived:

for many shall come in my name, saying, I am Christ, and the time draweth near : go not ye therefore after them. But when ye shall hear of wars and commotions, be not terrified : for these things must first come to pass ; but the end is not by and by.

5....Then said he unto them, Nation shall rise against nation, and kingdom against kingdom ; and great earthquakes shall be in divers places, and famines, and pestilences ; and fearful sights, and great signs shall there be from heaven. But before all these they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers, for my name's sake.

6....And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends, and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake ; but there shall not an hair of your head perish. In your patience possess ye your souls. And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them that are in Judea, flee to the mountains ; and let them that are in the midst of it depart out ; and let not them who are in the countries enter thereinto.

7....For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them who give suck, in those days ; for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations : and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

REMARKS.

This awful prediction, at the end of thirty-eight

years, was most remarkably accomplished. While the city was crowded with people (it being the time of the passover) a Roman army besieged Jerusalem, and cast a trench about it. At the approach of this army, the few christians who were in the city, left it, and retired to a place named *Pella*: which they were led to do by the warnings and directions of Jesus, in the foregoing paragraphs.

During the siege, and at the capture of Jerusalem, no less than eleven hundred thousand people miserably perished by the sword and famine, according to Josephus the Jewish historian. The city and temple were burned, and the foundations thereof were completely rased and demolished: nay, the ground upon which the city stood was ploughed up with a plough; so that not one stone was left upon another. After this, the wretched Jews who remained alive, were sold into slavery, and dispersed over the earth.

Indeed this prediction of our Saviour was fulfilled so completely and circumstantially, that *Voltaire*, in order to evade the unanswerable argument in favour of christianity which this circumstance afforded, had the impudence to assert that the account was written *after* the event, and is a history, rather than a prophecy.

Porphyry, of old, had recourse to the same subterfuge, with respect to the seventy prophetic weeks, in the book of Daniel. Thus when a prophecy is fulfilled exactly, in all its minute circumstances, it has been pretended that it is, in fact, no prophecy, but has been fabricated and imposed upon the world, after the event had come to pass.

On the other hand, when a scripture prophecy is fulfilled in a less circumstantial manner, the same men have denied that there were any remarkable coincidence between the prediction and the event; and so pretended that the prophecy had not been fulfilled at all.

They knew, indeed, that it was easy to cut the knot, which they could not untie; and neither they, nor their disciples have been delicate in the choice of ways and means to accomplish their ends.

The present number of the Hebrew race, according to the opinion of one of their own nation, is not less than six millions. They have been dispersed over the world more than seventeen hundred years, and all that time have been without any government of their own; and still they remain a distinct people, having never been blended and incorporated with the nations among whom they have lived.

This is an event so singular, so contrary to the common course of things, that it may be esteemed, as it were, a *permanent miracle*; and it is doubtless intended to answer some great and important purpose. And this very event was plainly predicted more than two thousand years ago; particularly in the 9th ch. of Amos, 9th verse: *For lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth.*

As it belongeth to God alone to declare the end from the beginning, and from ancient times, the things which have not yet been; it follows, that the scriptures, which foretell future and distant events with such exactness, are from Him.

CHAPTER XIII.

THE ARRAIGNMENT, CRUCIFIXION, RESURRECTION, AND ASCENSION, OF JESUS.

A. D. 33.

1.... **N**OW, the first day of the feast of unleavened bread, the disciples came to Jesus, saying

unto him, Where wilt thou that we prepare for thee to eat the passover? And he said, Go into the city to such a man, and say unto him, The Master saith, my time is at hand; I will keep the passover at thy house with my disciples. And the disciples did as Jesus had appointed them; and they made ready the passover.

2....Now, when the even was come, he sat down with the twelve; and as they did eat, he said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

3....And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me. But woe unto that man by whom the Son of Man is betrayed! It had been good for that man if he had not been born. Then Judas who betrayed him, answered and said, Master, is it I? Jesus said unto him, Thou hast said.

4....And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat, this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it: for this is my blood of the new covenant, which is shed for many for the remission of sins. And when they had sung an hymn, they went out into the Mount of Olives.

5....Afterward cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then said he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

6....And he went a little further, and fell on his face,

and prayed, saying, O my Father, if it be possible, let this cup pass from me : nevertheless, not as I will, but as thou wilt. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What ! could ye not watch with me one hour ? Watch and pray, that ye enter not into temptation : the spirit indeed is willing, but the flesh is weak.

7....He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And he came and found them asleep again : for their eyes were heavy. And he left them, and went away again, and prayed the third time, saying the same words. And being in an agony, he prayed more earnestly : and his sweat was as it were great drops of blood falling down to the ground.

8....Then cometh he unto his disciples, and saith unto them, Behold, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude, with swords and staves, from the chief priests and elders of the people.

9....Now, he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, the same is he ; hold him fast. And forthwith he came to Jesus, and said, Hail, Master, and kissed him. And Jesus said unto him, Friend, wherefore art thou come ? Betrayest thou the Son of Man with a kiss ? Then came they and laid hands on Jesus, and took him.

10...And, behold, one of them who were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest, and smote off his ear. Then said Jesus unto him, Put up again thy sword into his place : for all they that take the sword shall perish with

the sword. And they who had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled.

11....Now, the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death. At the last came two false witnesses, and said, This fellow said, I am able to destroy the temple of God, and to build it again in three days. And the high priest arose, and said unto him, Answerest thou nothing? What is it that these witness against thee? But Jesus held his peace.

12....And the high priest said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, thou hast said: nevertheless I say unto you, hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven.

13 ...Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? Behold, now ye have heard his blasphemy. What think ye? They answered and said, He is guilty of death. Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands, saying, Prophecy unto us, thou Christ; who is he that smote thee? And when they had bound Jesus, they led him away, and delivered him to Pontius Pilate the governor.

14....Then Judas, who had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed the innocent blood. And they said, what is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

15....And Jesus stood before the governor; and the governor asked him, saying, Art thou the king of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then saith Pilate unto him, Hearst thou not how many things they witness against thee? And he answered him never a word; inasmuch that the governor marvelled greatly.

16....Now, at the feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a *notorious* prisoner, called Barabbas, who had been cast into prison for sedition and murder. Therefore, when they were gathered together, Pilate said unto them, whom will ye that I release unto you? Barabbas, or Jesus, who is called Christ? For he knew that for envy they had delivered him.

17....When he had sat down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. But the chief priests and the elders persuaded the multitude, that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether of the two will ye that I release unto you? They said, Barabbas.

18....Pilate saith unto them, What shall I do then with Jesus, who is called Christ? They all say unto him, Let him be crucified. And the governor said, Why? What evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person; see ye to it. Then answered all the people and said, His blood be on us, and on our children.

19....Then released he Barabbas unto them; and when he had scourged Jesus, he delivered him to be crucified. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers: and they stripped him, and put on him a scarlet robe.

20....And when they had platted a crown of thorns they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, king of the Jews. And they spit upon him, and took the reed, and smote him on the head. And after they had mocked him, they took the robe from off him, and put his own raiment on him, and led him away to be crucified.

21....And Jesus bearing his cross, (*that is, the pieces of wood upon which he was crucified,*) went forth. And there followed him a great multitude of people, and of women, who also bewailed and lamented him. And Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in which they shall say, Blessed are the barren, who never bare children, and the breasts which never gave suck.

22....And when they were come unto a place called *Calvary*, that is to say, A place of a skull, they gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink it. And they crucified him, and parted his garments, casting lots: and sitting down, they watched him there; and set up over his head his accusation written, *This is Jesus, the king of the Jews.*

23....There were two thieves crucified with him; one on the right hand, and the other on the left. And they that passed by reviled him, wagging their heads,

and saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.

24....Likewise also the chief priests, mocking him, with the scribes and elders, said, He saved others, himself he cannot save. If he be the king of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

25....And one of the malefactors, who were crucified with Jesus, railed on him, saying, If thou be the Christ, save thyself and us. But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, to-day shalt thou be with me in Paradise.

26....Now there stood by the cross of Jesus his mother, and his mother's sister, and Mary Magdalene. When Jesus, therefore, saw his mother, and the disciple standing by whom he loved, (*namely John,*) he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own house.*

* *This is the most sublime and astonishing instance of social affection or friendship that was ever exhibited to the admiration of mankind. Indeed it is impossible that this example should be surpassed even by imagination itself.*

While Jesus was feeling the most agonizing tortures, as if he were unmindful of his own inexpressible suffer-

27....Now, from the sixth hour there was darkness over all the land unto the ninth hour. And, about the ninth hour, Jesus cried with a loud voice, saying, My God, my God, why hast thou forsaken me? And Jesus said, Father, forgive them; for they know not what they do.* Father, into thy hands I commend my spirit; and having said thus, he gave up the ghost.

28... And, behold, the vail of the temple was rent in two from the top to the bottom; and the earth did quake, and the rocks rent, and the graves were opened; and many bodies of the saints which slept arose, and came out of their graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. And all the people who came together to that sight, beholding the things which were done, smote their breasts, and returned.

ings, he turned his attention to his friends. Beholding his beloved disciple John, and his own mother Mary, overwhelmed with anguish, standing both together by his cross, he tenderly commended them to each other's confidence and kindness: he pathetically bade them to act toward one another in the same manner as if they were connected together by the endearing relation of mother and son.

** This was probably the first instance the world ever saw, of any one, who in the keenest tortures of death, prayed for those who were not merely murdering him, but were scoffing and mocking at his anguish. However, there have been many persons in after times, who encouraged and strengthened by the example and spirit of Christ, have prayed for their murderers with their dying breath.*

29....Now the Jews, that the bodies might not remain upon the cross on the Sabbath-day, besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other who was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs; but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.*

30....And, behold, there was a man named Joseph, a counsellor: and he was a good man, and a just. This man went unto Pilate, and begged the body of Jesus. And he took it down and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. And the Sabbath drew on.

31....And the women also, who came with Jesus from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath-day, according to the commandment.

32....Now, the chief priests and pharisees came together unto Pilate, and said, Sir, we remember that that deceiver said, while he was yet alive, After three days, I will rise again. Command, therefore, that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead: so that the last error shall be worse than the first. Pilate said unto them,

* As the water (according to the opinion of anatomists) came from the pericardium, which contains the heart, the blood must have come from the heart itself; and as the spear pierced the very heart of Jesus, it is from hence evident that his body was not taken down from the cross till it was entirely dead.

Ye have a watch ; go your way, make it as sure as you can. So they went, and made the sepulchre sure, putting a seal upon the stone, and setting a watch.

33....In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene, and the other Mary to see the sepulchre. And, behold, there was a great earthquake : for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow : and for fear of him the keepers did shake, and became as dead men.

34....And the angel said unto the women, Fear not : for I know that ye seek Jesus who was crucified. He is not here ; for he is risen as he said. Come, see the place where the Lord has lain : and go quickly, and tell his disciples that he is risen from the dead. And they departed quickly from the sepulchre with fear and great joy, and did run to bring his disciples word.

35...Then Peter went forth, and the other disciple where Jesus laid, and came to the sepulchre. So they ran both together : and the other disciple did outrun Peter, and came first to the sepulchre. And he stooped down, and looking in, saw the linen clothes lying ; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, who came first to the sepulchre, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead.

36....Now Jesus, after he was risen from the dead, early the first day of the week, appeared first to Mary Magdalene : after that he was seen

of Cephas : (*Peter* :) after that he appeared to two disciples as they were going to Emmaus. Afterwards, when the eleven disciples were gathered together, Jesus stood in the midst of them, and said unto them, Peace be unto you.

37....But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself. Handle me, and see: for a spirit hath not flesh and bones, as ye see me have.

38....And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of broiled fish, and of an honey comb. And he took it, and did eat before them.

39....And he said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

40....And after eight days, Jesus again stood in the midst of the eleven disciples, and said, Peace be unto you. Afterwards he shewed himself again to the disciples at the sea of Tiberius: (*namely, to Peter, Thomas, James and John.*)

41....Jesus shewed himself alive after his sufferings by many infallible proofs, being seen of his disciples forty days, and speaking of the things pertaining to the kingdom of God: and being assembled together with them, he said, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations,

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baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world.

42... Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and all Judea, and in Samaria, and unto the uttermost parts of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

43... And while they looked stedfastly toward heaven as he went up, behold two men stood by them in white apparel; who also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, who is taken up from you in heaven, shall so come in like manner as ye have seen him go into heaven.

REMARKS.

The foregoing piece of history, while it has all the charms of native simplicity, is crowded with incidents the most affecting and astonishing, and which are infinitely interesting to all the children of men. The most glowing scenes of Shakespeare are faint and inanimated, in comparison with the simple and artless description of the scene that was acted on Mount Calvary! But, (be astonished, O heavens!) many read this description with a cold, unfeeling heart; who, in the mean time, will weep over the fictitious sorrows of a silly and extravagant novel.

The preternatural events, which are affirmed to have happened at the crucifixion, were of a public nature; and unless they had been real, their falsity would immediately have been known, and the historian exploded as a most impudent impostor. The astonishing;

riter, Phlegon Trallianus : and that this darknefs was not caused by an ordinary eclipse, has been proved by astronomical calculations ; particularly by the celebrated English astronomer, *Ferguson*.

The resurrection of Jesus from the dead, which is a corner stone in the christian system, has been avouched and authenticated by most substantial testimony. The disciples frequently saw and conversed with him, during the forty days that he continued on earth. They examined the prints of the nails in his hands and feet, and the mark of the spear in his side.

He gave them several important instructions and directions. He was seen of more than five hundred brethren at once : of whom the greater part were alive, when Paul wrote his first epistle to the Corinthians, in the year 56. In the presence of a number, and while he was conversing with them, he was taken up into the air, and a cloud received him out of their sight. The disciples could not have been deceived respecting these facts. And they went about from town to town, and from one country to another, testifying the resurrection of Jesus, in the most positive and confident manner.

Now, if they had done this with any prospect of worldly interest or honour, it might have invalidated their testimony. But when it is considered that Jesus their Master had foretold them, that a faithful adherence to his cause would cost them their interest, their reputation, and their very lives : When it is considered that they stedfastly adhered to their testimony concerning the resurrection of Jesus, though reproaches, imprisonment and death itself, in all its dreadful forms, were known to be the certain consequences of their stedfastness, a powerful conviction is impressed, that Jesus has certainly risen from the dead, as the first fruits, or as an earnest of the resurrection of all who sleep in the dust. It serves to be noticed that our Sabbath observance

commemorates the resurrection of Jesus. The generality of christians have changed the Sabbath-day, from the seventh to the first day of the week, by reason that Jesus arose from the dead on the morning of the first day. And in the apostolical age, the first day of the week was called the *Lord's day*.

CHAPTER XIV.

PENTECOST.

4. De 33.

WHEN the day of Pentecost was fully come, they (the apostles) were all, with one accord, in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them: and they were all filled with the Holy Ghost, and began to speak with other tongues, as the spirit gave them utterance.

2.... And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

3.... And they were all amazed, and marvelled, saying one to another, Behold, are not all these who speak Galileans? And how hear we every man in his own tongue, wherein we were born? And they were amazed, and were in doubt, saying, What meaneth this? And of christianity, by such

4.... But Peter, shall be rationally accounted for his voice, and said of a remarkable divine agency;

these words ; Jesus of Nazareth, a man approved of God among you, by miracles and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know ; him, being delivered by the determinate council and foreknowledge of God, ye have taken, and with wicked hands have crucified, and slain.

5.... This Jesus hath God raised up, having loosed the pains of death : because it was not possible that he should be holden of it. And of his resurrection we are all witnesses. Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. Let all the house of Israel, therefore, know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

6.... Now, when they heard this, they were pricked in their heart, and said unto Peter, and to the rest of the apostles, Men and brethren, what shall we do ? Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all who are afar off, even as many as the Lord our God shall call.

7.... Then they who gladly received his word were baptized : and the same day there were added unto them about three thousand souls. And they continued stedfastly in the doctrine and fellowship of the apostles, taking bread, and in prayer. And fear came they stedfastly. And many wonders and signs were ment and death itself, in known to be the certain consequence together, and had all nets, a powerful conviction is impressions and goods, certainly risen from the dead, as the earnest of the resurrection of all w'
 This deserves to be noticed that or

and parted them to all men, as every man had need. And they continued daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart; praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

REMARKS.

The christian religion was originally spread, not by human power or policy, but by the instrumentality of plain, unlearned men, who had no personal influence, or superior talents. The first gospel sermon, after the crucifixion, was preached by Peter, a *fisherman*, belonging to Galilee, which was the most despised district in Judæa. The subject of that sermon was a plain and simple testimony, that Jesus, whom the Jewish nation delivered up and crucified, had risen from the dead and was the Christ.

The testimony of Peter was believed: the audience were pricked in their hearts; and three thousand of them were converted to christianity at once. And by the like feeble means, as it respected human power, the christian religion, bearing down most violent opposition, spread swiftly over the vast Roman empire; and hundreds of thousands were influenced to renounce their inveterate prejudices of education, their beloved idolatry, and their darling vices; and embraced a religion which enjoined upon them a life of self-denial, and opened to them no worldly prospect, but that of loss, reproach and suffering. And all this happened, not in an ignorant age, but at a time when human learning was in the zenith of its glory.

Now the wonderful spread of christianity, by such feeble human means, can be rationally accounted for only upon the principle of a remarkable divine agency;

and the voice of reason, as well as of piety, exclaims, "This was the Lord's doings; the finger of God was in this thing."

Unless the first preachers of the christian religion had been endowed with power from on high; unless their preaching had been attended with such miraculous operations as are recorded by the sacred writers, they would have been considered as madmen: their report would have obtained no credit, and all their feeble efforts would have ended in derision and contempt.

People who are capable of believing that the simple fishermen of Galilee, travelling from country to country and proclaiming the resurrection of one of the Jewish nation that had been crucified, could have been able to effect the establishment of the christian religion, *without any supernatural assistance*, discover in this instance, a surprising degree of credulity. With much less absurdity, they might believe, that, by sending an embassy of poor simple men, as political missionaries to China, the Chinese would be induced to abolish their monarchy and to establish a republican form of government.

CHAPTER XV.

THE MIRACLE OF RESTORING A LAME MAN.

A. D. 33.

NOW Peter and John went up together into the temple at the hour of prayer, being the ninth hour. And a certain man, lame from his birth, was

carried, whom they lay daily at the gate of the temple which is called *beautiful*, to ask alms of them who entered into the temple; who seeing Peter and John about to go into the temple, asked an alms.

2....And Peter, fastening his eyes upon him, with John, said, Look on us. And he gave heed unto them, expecting to receive something of them. Then Peter said, Silver and gold have I none; but such as I have give I thee: in the name of Jesus Christ of Nazareth, rise up and walk. And he took him by the right hand, and lifted him up; and immediately his feet and ankle-bones received strength.

3....And he, leaping up, stood, and walked, and entered with them into the temple, walking, and leaping and praising God. And all the people saw him walking, and praising God: and they knew that it was he who sat for alms at the beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto them.

4....And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk. The God of our fathers hath glorified his son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go.

5....But ye denied the Holy One, and the Just, and desired a murderer to be granted unto you; and killed the Prince of Life, whom God hath raised from the dead; whereof we are witnesses. And through faith in his name, this man is made strong, whom ye see and know. And now, brethren, I know that through ignorance ye did it, as did also your rulers.

6....Repent ye, therefore, and be converted; that your sins may be blotted out, when the times of re-

refreshing shall come from the presence of the Lord ; and He shall send Jesus Christ, who before was preached unto you : whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. Unto you first, God having raised up his son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

7....And as they spake unto the people, the priests, and the captains of the temple, and the sadducees, came upon them, being grieved that they taught the people, and preached through Jesus the resurrection from the dead. And they laid hands on them, and put them in *confinement* unto the next day : for it was now evening. Howbeit, many of them who heard the word believed ; and the number of the men was about five thousand.

8....And, on the morrow, when the high priest, and rulers and elders had set them in the midst, they asked, By what power, or by what name, have ye done this ? Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole ; be it known unto you all, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

9....This is the stone, which was set at naught by you builders, which is become the head of the corner. Neither is there salvation in any other : for there is none other name under heaven given among men whereby we must be saved.

10....Now, when they saw the boldness of Peter and John, and perceived that they were unlearned and igno-

rant men, they marvelled ; and they took knowledge of them, that they had been with Jesus. And beholding the man who was healed standing with them, they could say nothing against it.

11....But when they had commanded them to go aside out of the council, they conferred among themselves, saying, What shall we do to these men ? for that indeed a notable miracle hath been done by them is manifest to all them who dwell in Jerusalem ; and we cannot deny it. But that it spread no further amongst the people, let us straightly threaten them, that they speak henceforth to no man in this name. And they called them, and commanded them not to speak at all, nor teach, in the name of Jesus.

12....But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard. So, when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people : for all men glorified God for that which was done.

13....And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them. And when they heard that, they lifted up their voice to God with one accord. And when they had prayed, the place was shaken where they were assembled together ; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

14....And the multitude of them who believed were of one heart and of one soul : neither said any of them that aught of the things which he possessed was his own ; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus : and great grace was upon them all.

BEAUTIES OF

CHAPTER XVI.

THE MIRACULOUS CONVERSION OF SAUL.

A. D. 35.

1....**S**TEPHEN, full of faith and power, did great wonders and miracles among the people. Then there arose certain of the synagogue, which is called the synagogue of the *Libertines*, (*that is, free-thinkers*) disputing with Stephen. And they were not able to resist the wisdom and the spirit by which he spake.

2....Then they suborned men, who said, We have heard him speak blasphemous words against Moses, and against God. And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council, and set up false witnesses, who said, 'This man ceaseth not to speak blasphemous words against this holy place, and the law.

3....For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us. And all who sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.

4....Then said the high priest, Are these things so? And when they heard (*the answer of Stephen*) they were cut to the heart, and they gnashed on him with their teeth. But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of Man standing at the right hand of God.

5....And they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and

cast him out of the city, and stoned him : and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this he fell asleep.

6....And Saul was consenting unto his death. And devout men carried Stephen to his burial, and made great lamentation over him. As for Saul, he made havoc of the church, entering into every house, and hauling men and women, committed them to prison.

7....And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters unto Damascus to the synagogues, that if he found any, this way, he might bring them bound to Jerusalem. And as he journeyed he came near to Damascus ; and suddenly there shined round about him a light from heaven : and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me ?

8....And he said, Who art thou, Lord ? And the Lord said, I am Jesus whom thou persecutest. It is hard for thee to kick against *the points of sharp spikes*. And he, trembling and astonished, said, Lord, what wilt thou have me to do ? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

9....And the men who journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth : and when his eyes were opened he saw no man ; but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink.

10....And there was a certain disciple at Damascus, named Ananias ; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called *Straight*, and inquire into the house of Judas for one called Saul of Tarsus : for, behold, he prayeth ; and hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight.

11....Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem : and here he hath authority from the chief priests to bind all who call on thy name. But the Lord said unto him, Go thy way ; for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel : for I will shew him how great things he must suffer for my name's sake.

12....And Ananias went his way, and entered into the house ; and putting his hands on him, said, Brother Saul, the Lord (even Jesus who appeared unto thee in the way as thou comest) hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales : and he received sight forthwith, and arose, and was baptized :: and when he had received meat he was strengthened.

13....Then was Saul certain days with the disciples who were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God. But all who heard him were amazed, and said, Is not this he who destroyed them that called on this name in Jerusalem, and came hither with intent to bring them bound unto the chief priests ? But Saul increased the more in strength, and confounded the Jews that dwell at Damascus, proving that this is very Christ.

REMARKS.

Saul, (afterwards named *Paul*) verily thought, that in pursuing the object of his journey to Damascus, he was doing his duty ; and, therefore, he was not, at that time, liable to a sudden fit of remorse, which might have disordered his imagination. The vision happened to him, not while he was alone and absorbed in solitary reflections ; but when he was in the midst of the company of his friends ; it happened not at the gloomy hour of midnight, but at noon day.

He not only saw a light that was above the brightness of the meridian sun, and which struck him to the ground ; but he also heard a voice from above, declaring that it came from Jesus whom he persecuted, and distinctly communicating to him express instructions and directions. All this was not a transient scene which might have left him in doubt, as to its reality ; but the glory of the light was such that it totally blinded his eyes : and in this state of blindness he remained three days.

The change in Saul's dispositions and pursuits was as wonderful as the vision itself. From being a bloody persecutor of Jesus, he instantly became his devoted follower. He, at once, relinquished all his worldly prospects, and incurred the hatred and contempt of the Jewish rulers, and of his acquaintance in general ; and, even till his death, he continued to be a most active, dauntless, and able champion in the cause of Jesus ; abounding both in labours, and in sufferings, and exposing himself to cruel mockings, to imprisonment, stripes, and death itself.

The aforementioned facts, with all their natural deductions and consequences, being duly weighed and considered, do irresistably lead to this conclusion, that Saul was neither deceived, nor a deceiver. And if the circumstances of his miraculous conversion did really

happen as he has related them, it amounts to an unanswerable proof of the truth and divine origin of the christian system.

CHAPTER XVII.

CORNELIUS THE CENTURION.

A. D. 35 or 36.

1.... **T**HERE was a certain man in Cæsarea, called Cornelius, a centurion, of the band called the *Italian band*, a devout man, and one that feared God with all his house, who gave much alms to the people, and prayed to God alway : he saw in a vision evidently, about the ninth hour of the day, an angel of God coming to him, and saying unto him, Cornelius.

2.... And when he looked on him he was afraid, and said, What is it, Lord ? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter ; he shall tell thee what thou oughtest to do. And when the angel who spake unto Cornelius had departed, he called two of his household servants, and a devout soldier of them that waited on him continually ; and when he had declared all these things unto them, he sent them to Joppa.

3.... On the morrow as they went on their journey, and drew nigh unto the city, Peter went up upon the house-top to pray, about the sixth hour. And he became very hungry, and would have eaten : but while they made ready, he fell into a trance, and saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let

down to the earth ; wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

4....And there came a voice to him saying, Rise, Peter ; kill and eat. But Peter said, Not so, Lord ; for I have never eaten any thing that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed call not thou common. This was done thrice ; and the vessel was received up again into heaven.

5....Now, while Peter doubted in himself what this vision which he had seen should mean, behold, the men that were sent from Cornelius stood before the gate, and asked whether Simon, who was surnamed Peter, were lodged there. While Peter thought on the vision, the spirit said unto him, Behold, three men seek thee.

6....Arise, therefore, and get thee down, and go with them, doubting nothing ; for I have sent them. Then Peter went down to the men who were sent unto him from Cornelius, and said, Behold, I am he whom ye seek : what is the cause wherefore ye are come ?

7....And they said, Cornelius, the centurion, a just man, and one who feareth God, and of good report among all the nation of Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee. Then called he them in, and lodged them. And on the morrow, Peter went away with them, and certain brethren from Joppa accompanied him.

8....And the morrow after, they entered into Cæsarea. And Cornelius waited for them, and had called together his kinsmen and near friends. And as Peter was coming in, Cornelius met him, and fell down at

his feet, and worshipped him. But Peter took him up, saying, Stand up; I myself also am a man. And as he talked with him he went in, and found many that were come together.

9....And he said unto them, ye know how it is unlawful for a man who is a Jew, to keep company, or come unto one of another nation: but God hath shewed me that I should not call any man common or unclean. Therefore came I unto you without gainsaying, as soon as I was sent for: I ask, therefore, for what intent ye have sent for me?

10....And Cornelius said, Four days ago I was fasting until this hour: and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing, and said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

11....Send, therefore, to Joppa, and call hither Simon, whose surname is Peter; who when he cometh shall speak unto thee. Immediately, therefore, I sent to thee: and thou hast done well that thou art come. Now, therefore, are we all here present before God, to hear all things which are commanded thee of God.

12....Then Peter said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness is accepted of him.

13....The word which God sent unto the children of Israel, preaching peace by Jesus Christ; (He is Lord of all;) that word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached; how God anointed Jesus of Nazareth with the Holy Ghost, and with power; who went about doing good, and healing all that were oppressed of the devil: for God was with him.

14....And we are witnesses of all things which he did, both in the land of the Jews and in Jerusalem; whom they slew and hanged on a tree; him God raised up the third day, and shewed him openly; not to all the people, but to witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead.

15....And he commanded us to preach unto the people, and to testify that it is he, who was ordained of God to be the judge of quick and dead. To him gave all the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins.

16....While Peter yet spake these words, the Holy Ghost fell on all them who heard the word. And they of the circumcision that believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God.

17....Then answered Peter, Can any man forbid water, that these should not be baptized, who have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord.

CHAPTER XVIII.

THE AWFUL DEATH OF HEROD.

A. D. 44.

1....**N**OW Herod the king stretched forth his hand to vex certain of the church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further

to take Peter also. And when he had apprehended him, he put him in prison, and delivered him to four quarternions of soldiers to keep him; intending after Easter to bring him forth to the people.

2....Peter, therefore, was kept in prison; but prayer was made without ceasing, of the church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly.

3....And his chains fell from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals: and so he did. And he said unto him, Cast thy garment about thee, and follow me. And he went out, and followed him; and knew not that it was true which was done by the angel: but thought he saw a vision.

4....When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, which opened to them of its own accord: and they went out, and passed on through one street, and forthwith the angel departed from him. And when Peter was come to himself he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

5....And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together, praying. And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda. And when she knew Peter's voice she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.

6....And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel. But Peter continued knocking: and when they had opened the door, and saw him, they were astonished. But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison,

7....And he said, Go, shew these things unto James, and to the brethren. And he departed, and went into another place. Now, as soon as it was day, there was no small stir among the soldiers, what was become of Peter. And when Herod had sought for him, and found him not, he examined the keepers, and commanded that they should be put to death.

8....And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him; and having made Blastus, the king's chamberlain, their friend, desired peace; because their country was nourished by the king's country. And upon a set day, Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them.

9....And the people gave a shout, saying, It is the voice of a God, and not of a man. And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

REMARK.

The hand of God has been visible in the punishment of bloody persecutors; who have sometimes been cut off in a very singular and awful manner. They also, who had been scoffers at religion, or had distinguished themselves by their zeal in spreading infidel principles, have often left the world in fearful horrors of mind.

BEAUTIES OF CHAPTER XIX.

THE JAILER.

A. D. 53.

1.... **I**T came to pass, as we went to prayer, a certain damsel, possessed with a spirit of divination, met us, who brought her masters much gain by sooth-saying : the same followed Paul and us, and cried, saying, These men are the servants of the most high God, who shew unto us the way of salvation. And this she did many days. But Paul being grieved, turned, and said to the spirit, I command thee, in the name of Jesus Christ, to come out of her. And he came out of her the same hour.

2.... And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the market-place unto the rulers, and brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city, and teach customs which are not lawful for us to receive, neither to observe, being Romans.

3.... And the multitude rose up together against them ; and the magistrates rent off their clothes, and commanded to beat them. And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely : who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

4.... And at midnight Paul and Silas prayed, and sang praises unto God : and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken : and immediately all the doors were opened, and every one's bands were loosed. And the keeper of the prison awaked out of

his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

5....But Paul cried with a loud voice, saying, Do thyself no harm ; for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved ? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

6....And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes ; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

7....And when it was day, the magistrates sent the sergeants, saying, Let those men go. And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go : now, therefore, depart, and go in peace.

8....But Paul said unto them, They have beaten us openly, uncondemned, being Romans, and have cast us into prison ; and now do they thrust us out privily ? Nay, verily ; but let them come themselves and fetch us out. And the sergeants told these words unto the magistrates : and they feared, when they heard that they were Romans. And they came and besought them, and brought them out, and desired them to depart out of the city.

BEAUTIES OF CHAPTER XX.

PAUL'S DEFENCE BEFORE THE AREOPAGUS, OR HIGH COURT AT ATHENS.

A. D. 54.

1.... **W**HILE Paul waited at Athens his spirit was stirred in him, when he saw the city wholly given to idolatry. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them who met him.

2.... Then certain philosophers of the Epicureans, and of the Stoics, encountered him. And some said, What will this habbler say? Other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus and the resurrection.

3.... And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is? For thou bringest certain strange things to our ears: we would know, therefore, what these things mean. (For all the Athenians, and strangers who were there, spent their time in nothing else, but either to tell or to hear some new thing.)

4.... Then Paul stood in the midst of Mars-hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by and beheld your devotion, I found an altar with this inscription: TO THE UNKNOWN GOD. I, therefore, declare Him unto you, whom ye ignorantly worship.

5.... God who made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation ;

6.... That they should seek the Lord, it haply they might feel after him, and find him, though he be not far from every one of us : for in him we live, and move, and have our being ; as certain also of your own poets have said, For we are alio his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art or man's device.

7.... And the times of this ignorance God winked at ; but now commandeth all men every where to repent : because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained ; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

8... And when they heard of the resurrection of the dead, some mocked ; and others said, We will hear thee again of this matter. Howbeit, certain men clave unto him, and believed : among whom was Dionysius the Areopagite, (that is, a judge of the Athenian court.)

CHAPTER XXI.

THE CITY-MOB, OR TOWN-MEETING AT EPHESUS.

A. D. 56.

1.... **P**AUL purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also

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see Rome. So he sent into Macedonia two of them who ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season. And the same time there arose no small stir about that way.

2....For a certain man named Demetrius, a silversmith, who made silver shrines for Diana, brought no small gain unto the craftsmen; whom he called together with the workmen of like occupation, and said, Ye know that by this craft we have our wealth.

3....Moreover, ye see and hear, that not only at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying, That they be no gods who are made with hands: So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.

4....And when they heard these sayings they were full of wrath, and cried out, saying, Great is Diana of the Ephesians. And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the Theatre. And when Paul would have entered in unto the people, the disciples suffered him not.

5....And certain of the chiefs of Asia, who were his friends, sent unto him, desiring him, that he would not adventure himself into the Theatre. Some, therefore, cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.

6....And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence

unto the people. But when they knew that he was a Jew, all with one voice, about the space of two hours, cried out, Great is Diana of the Ephesians.

7....And when the town-clerk had appeased the people, he said, Ye men of Ephesus, what man is there who knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the image which fell down from Jupiter. Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly. For ye have brought hither these men, who are neither robbers of churches, nor blasphemers of your goddess.

8....Wherefore if Demetrius, and the craftsmen who are with him, have a matter against any man, the law is open, and there are deputies; let them implead one another. But if ye inquire any thing concerning other matters, it shall be determined in a lawful assembly. For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse. And when he had thus spoken he dismissed the assembly.

CHAPTER XXII.

PAUL'S FAREWELL TO THE CHRISTIANS OF EPHESUS.

A. D. 56.

1....**F**ROM Miletus Paul sent to Ephesus, and called the elders of the church. And when they were come to him he said unto them, Ye know from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with

ed from Cæsarea to Jerusalem. Then the high priest, and the chief of the Jews, informed him against Paul, (*who was then a prisoner at Cæsarea*) and besought him, and desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him.

2....But Festus answered, that Paul should be kept at Cæsarea, and that he himself would depart shortly thither. Let them, therefore, said he, who among you are able, go down with me, and accuse this man, if there be any wickedness in him. And when he had tarried among them more than ten days, he went down unto Cæsarea; and the next day, sitting in the judgment seat, commanded Paul to be brought.

3....And when he was come, the Jews who came from Jerusalem, stood round about, and laid many grievous complaints against Paul, which they could not prove; while he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cæsar, (*that is, the Roman Emperor*) have I offended any thing at all.

4....But Festus willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me? Then said Paul, I stand at Cæsar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest. For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them: I appeal unto Cæsar.

5....Then Festus, when he had conferred with the council answered, Hast thou appealed unto Cæsar? Unto Cæsar thou shalt go. And after certain days, king Agrippa and Bernice came unto Cæsarea, to sa-

Iute Festus. And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix; about whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, desiring to have judgment against him.

6....To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he who is accused have the accusers face to face, and have license to answer for himself concerning the crime laid against him.

7....Therefore when they were come hither, without any delay on the morrow I sat on the judgment seat, and I commanded the man to be brought forth; against whom, when the accusers stood up, they brought none accusation of such things as I supposed; but had certain questions against him of their own superstition, and of one Jesus who was dead, whom Paul affirmed to be alive.

8....And because I doubted of such manner of questions, I asked him whether he would go to Jerusalem, and there be judged of these matters. But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Cæsar. Then Agrippa said unto Festus, I would also hear the man myself. To-morrow, said he, thou shalt hear him.

9....And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at the commandment of Festus, Paul was brought forth. And Festus said, King Agrippa, and all men who are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem and also here, crying, That he ought not to live any longer.

10.... But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him. Of whom I have no certain thing to write unto my Lord. Wherefore I brought him forth before you, and specially before thee, O king Agrippa, that after examination had, I might have somewhat to write. For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him.

11.... Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth his hand, and answered for himself.

12.... I feel myself happy, king Agrippa, because I shall answer for myself this day before thee, touching all the things whereof I am accused of the Jews: especially because I know thee to be expert in all questions, which are among the Jews: wherefore I beseech thee to hear me patiently.

13 ... My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; who knew me from the beginning, (if they would testify) that after the strictest sect of our religion, I lived a Pharisee. And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, constantly serving God day and night, hope to come: for the sake of which hope, king Agrippa, I am accused of the Jews.

14.... Why should it be thought a thing incredible with you that God should raise the dead? I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them.

15....And I punished them oft in every synagogue, and compelled them to blaspheme, and being exceedingly mad against them, I persecuted them even unto strange cities. Whereupon, as I went to Damascus with authority and commission from the chief priests, at mid-day, O king! I saw in the way a light from heaven, above the brightness of the sun, shining round about me, and them who journeyed with me.

16....And when we were all fallen to the earth, I heard a voice speaking unto me, and saying, in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard to kick against *the points of sharp spikes*. And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

17....But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness, both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them who are sanctified by faith that is in me.

18....Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: but shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance. For these causes the Jews caught me in the temple, and went about to kill me.

19....Having, therefore, obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the

prophets and Moses did say should come ; That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

20....And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself ; much learning doth make thee mad. But he said, I am not mad, most noble Festus ; but speak forth the words of truth and soberness. For the king knoweth of these things, before whom also I speak freely : for I am persuaded that none of these things are hidden from him ; for this thing was not done in a corner.

21....King Agrippa, believest thou the prophets ? I know that thou believest. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. And Paul said, I would to God, that not only thou, but also all who hear me this day, were both almost, and altogether such as I am, *only with this exception, that ye may never experience my sufferings, as a prisoner bound with chains.*

REMARKS.

The only Apostle, who appears to have been distinguished either for learning or natural talents, was Paul. He was a profound reasoner, and an eminent scholar ; and was capable of writing with masterly eloquence. Longinus, a heathen author, who flourished in the second century, wrote a celebrated treatise on the *Sublime* ; wherein he expressly mentioned Saul of Tarsus, that is, Paul the Apostle, among the sublime writers whom he enumerated in that work.

It is plain, however, that Paul's eloquence consisted rather in nobleness of thought, and elegance, strength and sublimity of style, than in the fluency or gracefulness of his speech : for his enemies acknowledged that his letters were powerful ; but they alledged that his bodily presence was weak, and his speech contemptible.

Moreover, Paul himself declared that he came not with excellency of speech, and that his speech, and his preaching was not with the enticing words of man's wisdom; for, feeling himself to be a debtor to the unlearned, as well as to the learned, he addressed his audience in such plain language as might be easily understood, even by the most simple.

But when this great Apostle made his defence before Agrippa, an accomplished prince, and in the presence of Festus, the governor of Judea, and other rulers of the nation, there was an occasion for him to display his brilliant talents, in the style of an orator; and the speech which he made on that occasion is a noble sample of eloquence, that will bear a comparison with the most celebrated orations of antiquity. King Agrippa gave the highest possible commendation of Paul's speech, when he exclaimed with seeming astonishment, "Almost thou persuadest me to be a Christian."

CHAPTER XXIV.

PAUL'S VOYAGE AND SHIPWRECK.

A. D. 63.

1.... **W**HEN it was determined that we should sail into Italy, they delivered Paul, and certain other prisoners, unto one named *Julius*, a Centurion of the band of Augustus. And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia. And the next day we touched at Sidon. And Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself.

2.... And when we had launched from thence we sailed unto Cyprus, because the winds were contrary.

And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia. And there the Centurion found a ship of Alexandria sailing into Italy; and he put us therein.

3....And when we had sailed slowly many days, and scarcely were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone: and hardly passing it, came unto a place which is called *the Fair Havens*, nigh whereunto was the city of Lasea.

4....Now, when much time was spent, and when sailing was now dangerous, because the *Fest* was now already past, Paul admonished them, and said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives. Nevertheless, the Centurion believed the master, and the owner of the ship, more than those things which were spoken by Paul.

5....And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, and there to winter; which is an haven of Crete. And when the south wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Crete. But not long after, there arose against it a tempestuous wind called *Euroclydon*.

6....And when the ship was caught, and could not bear up into the wind, we let her drive. And running under a certain island, which is called *Clauda*, we had much work to come by the boat: which, when they had taken up, they used helps, undergirding the ship; and fearing lest they should fall into the quicksands, brake sail, and so were driven.

7....And we being exceedingly tossed with a tempest, the next day they lightened the ship; and the third day

we cast out with our own hands the tackling of the ship. And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away.

8....But after long abstinence, Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have incurred this harm and loss. And now, I exhort you to be of good cheer : for there shall be no loss of any man's life among you, but of the ship.

9....For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul ; thou must be brought before Cæsar : and, lo, God hath given thee all them who sail with thee. Wherefore, Sirs, be of good cheer : for I believe God, that it shall be even as it was told me. Howbeit, we must be cast upon a certain island.

10....But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country ; and sounded, and found it twenty fathoms : and, when they had gone a little further, they sounded again and found it fifteen fathoms. Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for day.

11....And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship, Paul said to the Centurion and to the soldiers, Except these abide in the ship ye cannot be saved. Then the soldiers cut off the ropes of the boat, and let her fall off.

12....And while the day was coming on, Paul besought them all to take meat, saying, This day is the

fourteenth day that ye have tarried, and continued fasting, having taken nothing, (*that is, no regular meal.*) Wherefore I pray you to take some meat; for this is for your health: for there shall not an hair fall from the head of any of you. And when he had thus spoken, he took bread, and gave thanks to God, in presence of them all; and when he had broken it, he began to eat.

13....Then were they all of good cheer, and they also took some meat. And we were in all in the ship two hundred, threescore and sixteen souls. And when they had eaten enough they lightened the ship, and cast out the wheat into the sea. And when it was day they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

14....And when they had taken up the anchors they committed themselves unto the sea, and loosed the rudder bands, and hoisted up the main-sail to the wind, and made toward the shore. And falling into a place where two seas met, they ran the ship aground; and the fore-part stuck fast, and remained unmoveable, but the hinder-part was broken with the violence of the waves.

15....And the counsel of the soldiers was to kill the prisoners, lest any of them should swim out, and escape. But the Centurion, willing to save Paul, kept them from their purpose, and commanded that they who could swim, should cast themselves first into the sea, and get to land; and the rest, some on boards, and some on broken pieces of the ship. And so it came, to pass, that they escaped all safe to land.

16....And when they were escaped, then they knew that the island was called *Melita*. (*The same that is now called Malta*) And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and

because of the cold. And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the wood, and fastened on his hand.

17....And when the barbarians saw the venomous *reptile* hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. And he shook off the *reptile* in the fire, and felt no harm. Howbeit, they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

CHAPTER XXV.

DUTIES OF CHRISTIAN PIETY AND MORALITY.

1....**T**HOU shalt love the Lord thy God with all thy heart. Thou shalt worship the Lord thy God, and him only shalt thou serve. God is a spirit, and they who worship him must worship him in spirit and in truth.

2....I saw an angel fly in the midst of heaven, having the everlasting gospel to preach unto them who dwell on the earth, and to every nation, and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him; and worship him who made heaven and earth, and the sea, and the fountains of water.

3....Pray without ceasing. Men ought always to pray, and not to faint. In every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God. Let men pray every where, lifting up holy hands, without wrath and doubting. 16

any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering.

4....Let supplications, prayers, intercessions, and giving of thanks be made for all men; for kings (*that is, all rulers of the government under which Christians live*) and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty: for this is good and acceptable in the sight of God our saviour.

5....Continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. Search the scriptures: and whoso readeth, let him understand.

6....Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God, *even the Father by him.*

7....Let Christ dwell in your hearts by faith; and be rooted and grounded in love. Unto you who believe, Christ is precious: whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory.

8....Grieve not the holy spirit of God, whereby ye are sealed unto the day of redemption. Be ye renewed in the spirit of your minds. If ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth.

9....Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering. And let us consider one another to provoke unto love, and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching.

10....Let every man be swift to hear, slow to speak, slow to wrath. Receive with meekness the engrafted word, which is able to save your souls. Be ye doers of the word, and not hearers only, deceiving your own selves.

11....Ye have need of patience, that after ye have done the will of God, ye might receive the promise. Be patient unto the coming of the Lord: and let patience have her perfect work, that ye may be perfect and entire, wanting nothing. Behold, we count them happy, who endure. Ye have heard of the patience of Job, and have seen the end of the Lord: that the Lord is very pitiful, and of tender mercy.

12....Draw nigh to God, and he will draw nigh to you. Submit yourselves to God. Humble yourselves in the sight of the Lord, and he shall lift you up. My Son, despise not thou the chastening of the Lord, nor faint, when thou art rebuked of him. For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons.

13....The grace of God that bringeth salvation hath appeared to all men; teaching us, that denying ungodliness, and worldly lusts, we should live soberly, righteously and godly in the present world; looking for that blessed hope, and the glorious appearing of the great

God, and our saviour Jesus Christ : who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

14....Mortify, therefore, your members which are upon the earth : fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry ; for which things' sake the wrath of God cometh on the children of disobedience.

15....The works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, idolatry, hatred, variance, wrath, strife, seditions, envyings, murders, drunkenness, revelling, and such like ; they who do such things shall not inherit the kingdom of God. But the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance.

16....Ye have been called unto liberty : only use not liberty for an occasion to *sensuality*, but by love serve one another. Be not deceived ; God is not mocked : for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh (*or lives a carnal, sensual life*) shall of the flesh reap corruption : but he that soweth to the spirit (*or lives a spiritual, holy life*) shall of the spirit reap life everlasting.

17....Evil communications corrupt good manners.*

* *No less corrupting to the young mind is the reading of vicious books. When they are plausibly and artfully written, they are like the pestilence that walketh in darkness : they infuse their poison unperceived, and the inexperienced mind is debauched before it knows its danger. Books of this pestilent kind, are, at the present day, spread over our country ; and among them is to be classed a large part of fashionable novels.*

Abstain from the very appearance of evil. Abhor that which is evil, cleave to that which is good. Be not overcome of evil, but overcome evil with good. Avenge not yourselves : render not evil for evil, or railing for railing : but contrariwise, blessing.

18....Provide things honest in the sight of all men. Be not slothful in business ; be fervent in spirit, serving the Lord. Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God. Our rejoicing is this, The testimony of our conscience, that in simplicity and godly sincerity, not with *carnal* wisdom, but by the grace of God, we have had our conversation in the world.

19....Let your moderation be known unto all men. Let your conversation be without covetousness ; and be content with such things as ye have : for he hath said, I will never leave thee, nor forsake thee. Godliness with contentment is great gain. We brought nothing into this world, and it is certain we can carry nothing out : and having food and raiment, let us therewith be content.

20....See that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess ; but be filled with the spirit, Study to be quiet, and to do your own business, and to work with your own hands, that ye may walk honestly, and that ye may have lack of nothing.

21....Mind not high things, but condescend to men of low estate. Let the same mind be in you which was also in Christ Jesus ; who hath set us an example, that we should follow his steps. Be clothed with humility : for God resisteth the proud, and giveth grace to the humble. Your adorning, let it be the hidden

frame of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is, in the sight of God, of great price.

22....Where envying and strife is, there is confusion, and every evil work. But the wisdom that is from above is, first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.

23....Putting away lying, speak the truth every one to his neighbour. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile.

24....If any man seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled, before God, *even* the Father, is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

25....Have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him who wear-eth the gay clothing, and say unto him, Sit thou there, in a good place: and say to the poor, Stand thou there, or sit here under my footstool; are ye not then partial? Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?

26....Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just,

whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report : if there be any virtue, and if there be any praise, think on these things.

27.... We must all appear before the judgment seat of Christ. The day of the Lord will come *unexpectedly* : in the which the heavens shall pass away with a great noise, and the elements melt with fervent heat, and the earth also and the works which are therein shall be burnt up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and Godliness.

CHAPTER XXVI.

CIVIL, SOCIAL, AND RELATIVE DUTIES.

1.... **B**Y love serve one another ; for all the law is fulfilled in one word, even in this, Thou shalt love thy neighbour as thyself. A new commandment I give unto you, that ye love one another. By this shall all men know that ye are my disciples, if ye love one another.

2.... Whoso saith, He is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light ; but whoso hateth his brother is in darkness, and walketh in darkness. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer ; and ye know that no murderer hath eternal life abiding in him.

3.... Beloved, let us love one another ; for love is of God ; and every one who loveth is born of God, and knoweth God. He that loveth not, knoweth not God ;

for God is love. Let love be without dissimulation. My little children, let us not love in word, neither in tongue, but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him.

4....Be kindly affectioned one to another with brotherly love, in honor preferring one another; distributing to the necessity of saints; given to hospitality. Rejoice with them who do rejoice, and weep with them that weep. Condescend to men of low estate. Re-compense to no man evil for evil. If it be possible, as much as lieth in you, live peaceably with all men.

5....Be of the same mind one towards another. If there be any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any bowels of mercies; fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife, or vain glory, but in lowliness of mind let each esteem others better than themselves. Look not every man on his own things; but every man also on the things of others.

6....Do all things without murmurings and disputings; that ye may be harmless and blameless, the sons of God, without rebuke in the midst of a crooked and perverse people, among whom ye shine as lights in the world. Speak evil of no man. Why dost thou judge thy brother? Or why dost thou set at nought thy brother? For we shall all stand before the judgment seat of Christ.

7....Put on (as the elect of God, holy and beloved) bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel with any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond

of perfectness. We who are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour for his good to edification.

8....Brethren, if a man be overtaken in a fault, ye that are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ. And let us not be weary in well-doing; for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

9....Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Be ye therefore followers of God as dear children; and walk in love, as Christ hath also loved us. Warn them that are unruly, comfort the feeble minded, support the weak, be patient towards all men.

10....Be not forgetful to entertain strangers. Remember them who are in bonds, as bound with them; and them that suffer adversity, as being yourselves also in the body. Use hospitality one to another, without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.

11....Confess your faults one to another, and pray one for another, that ye may be healed. Let no man go beyond, and defraud his brother: because that the Lord is the avenger of all such. Let none of you suffer as a murderer or a thief, or as an evil doer, or as a busy-body in other men's matters: yet if any man suffer as a Christian, let him not be ashamed.

12....Lie not one to another : but speak the truth in love, that ye may grow up into him in all things, who is the head, even Christ. Let him who stole, steal no more ; but rather let him labour, working with his hands the thing which is good, that he may have to give to him who needeth. If any man provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel.

13....We should remember the poor. To do good, and to communicate forget not : for with such sacrifices God is well pleased. Every man according as he purposeth in his heart, so let him give : not grudgingly, or of necessity : for God loveth a cheerful giver. Ye ought to support the weak ; and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

14....Charge them who are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us all things richly to enjoy ; that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him ?

15....Owe no man any thing, but to love one another.* Render to all their dues ; tribute to whom trib-

* *This caution against running into debt is of a moral as well as a prudential nature : for the embarrassments of debt have powerful temptations, and frequently lead to falsehood and to the loss of honesty and integrity. A young man that would support the inestima-*

ute is due, custom to whom custom, fear to whom fear, honour to whom honour. Honour all men. Love the brotherhood. Fear God. Honour the king.

16....Let every soul be subject unto the higher powers, and obey magistrates. For rulers are not a terror to good works, but to the evil. Wilt thou then be not afraid of the power? Do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute *punishment* upon him that doeth evil.

17....Wherefore ye must needs be subject, not only for *fear of punishment*, but also for conscience sake. For, for this cause pay you tribute also: for they are God's ministers, attending continually upon this very thing. Submit yourselves to every ordinance of man: for the Lord's sake.

18....We beseech you, brethren, to know them who labour among you, and are over you in the Lord, and admonish you: and to esteem them very highly in love for their work's sake: and be at peace among yourselves. Let him who is taught in the word, communicate unto him that teacheth, in all good things.

19....The elders I exhort; Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being examples to the flock. And when

ble character of truth and honesty, and who duly prizes his own independence, should carefully avoid contracting debts, any further than he has a moral certainty of being able to make punctual payment.

the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away..

20....Marriage is honourable in all, and the bed undefiled. Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church. Therefore as the church is subject unto Christ, so let the wives be to their own husbands,

21....Husbands, love your wives, even as Christ also loved the church, and gave himself for it. So ought men to love their wives, as their own bodies : Whoso loveth his wife, loveth himself. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

22....Children, obey your parents in the Lord ; for this is right. Honour thy father and mother (which is the first commandment with promise) that it may be well with thee, and that thou mayest live long on the earth. And ye fathers, provoke not your children to wrath : but bring them up in the nurture and admonition of the Lord.

23....Servants, be obedient to your masters in sincerity of heart, as unto Christ : not with eye-service, as men-pleasers, but as the servants of Christ, doing the will of God from the heart : knowing that whatsoever good thing any man doth, the same he shall receive of the Lord, whether he be bond or free.

24....And ye masters, do the same thing unto them, forbearing threatening : knowing that your master also is in heaven ; neither is there respect of persons with God. Ye younger, submit yourselves unto the elder : yea, all of you be subject one to another, and be clothed with humility.

REMARKS..

Under the head of relative duties it may be proper

to remark, that *women* are indebted to the Christian religion for the respectable rank in society, which their sex has deservedly obtained. Before the Christian era, *woman*, in every clime, and under every government, was comparatively in a degraded condition.

And the condition of *woman* is still degraded, among Mahometans, and all other nations, which are not under the auspices of the Christian religion. She is more the object of appetite than affection, and is rather the slave than the social friend and companion of man.

Jesus Christ, by prohibiting polygamy, and concubinage, and confining every husband to one woman, effected a great and happy revolution in society, as it respected the commerce between the sexes. And in consequence of this establishment of the Christian law-giver, the condition of the female sex is happily improved.

Wherever Christianity prevails, some degree of respect and deference is yielded to womankind. To strike her is esteemed brutal. Her mind is cultivated, and her company is sought from *sentiment*. To her is conceded the honour of giving society its highest polish. She is the companion and solace of man; and even the weakness of her sex does but the more endear her to him, as it renders her dependent on his protection.

In this view, scarcely any thing would be more astonishing than to find a woman, of *real sense*, listening not only with patience, but with pleasure, to libertine scoffs at the Christian religion: because such a woman besides manifesting an impious heart, does implicitly consent to the degradation of the whole sex.

For if the powers of hell might prevail to the total abolition of Christianity, the indulgence of polygamy and concubinage, and a disregard for the sacred bond of marriage, would again reduce the whole female sex to the same abject and servile state, from which the Christian system has relieved and raised them.

PORTRAIT OF CHRISTIAN CHARITY.

1.... **T**HOUGH I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, and as a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

2... And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not, charity vaunteth not herself, is not puffed up.

3... Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but in truth; beareth all things, believeth all things, hopeth all things, endureth all things.

4... Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophecy in part: but when that which is perfect is come, then that which is in part shall be done away.

5.... When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

CHAPTER XXVIII.

THE CHRISTIAN'S PROSPECT BEYOND THE GRAVE.

1.... **N**OW is Christ risen from the dead, and become the first fruits of them who slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterwards they who are Christ's at his coming.

2.... But some men will say, How are the dead raised up? And with what body do they come? Thou fool, that which thou sowest is not quickened except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body.

3.... All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.

4.... There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead: it is sown in corruption, it is raised in incorruption: it is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body.

5.... There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was

made a living soul, the last Adam was made a quickening spirit. Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

6....The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also who are earthy; and as the heavenly, such are they also who are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

7....Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; (for the trumpet shall sound;) and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.

8....So when this corruption shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death! where is thy sting? O grave! where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God who giveth us the victory, through our Lord Jesus Christ.

9....Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, inasmuch as ye know that your labour is not in vain in the Lord.

Retrospect:

OR,

A BRIEF REVIEW OF THE WHOLE.

THE internal marks and features of the Christian religion plainly manifest its divine origin, even as the sun is distinguished from all other bodies by its own light. It is a system of religion so singular, so contrary to worldly craft, and to the prevailing ideas of mankind; and withal, so pure, so excellent and divine, that one cannot, without very great absurdity, ascribe it to human invention.

Some of the internal evidences of the divine origin and excellent nature of the Christian religion, are briefly comprized in the following heads.

Firstly. The gospel history bears the marks of plain, simple, undisguised truth. Let any sensible, unprejudiced person read the Evangelists, containing sketches of the actions and discourses of Jesus Christ; and also the acts of the apostles, which give an account of the first spread of the Christian religion, and he will perceive that the whole narration is remarkably simple; and without the least appearance of any art, intrigue, designed imposture, or wilful misrepresentation.

Secondly. A leading doctrine of the gospel, namely, *Salvation by the Cross*, is a doctrine, which (as the state of the world was) no mortal could ever have thought of inventing. The Gentiles, while they deified their heroes and conquerors, those shedders of human blood, poured contempt upon the poor, and the unfortunate. The Jews, on the other hand, mistaking their scripture prophecies, expected their Messiah to be a mighty earthly prince, who should found his fame upon conquest.

Under those circumstances, remote from every human mind must have been the expectation, *that the Saviour of men should be born in poverty ; should live a life of reproach and suffering ; should be executed as a vile malefactor ; that the shedding of his blood should be for the remission of sins ; and that he who died on a cross should judge the world.* This was a mystery, which the apostles themselves, even after it was told them, were very hard to believe and comprehend. And to suppose that this was a piece of human invention, or a fiction, by which mankind were cheated into a belief of the Christian Religion, is to suppose as great a miracle as any that the Gospel itself records.

Thirdly. The Christian Morality, being most pure and sublime, tends to ennoble the human nature, and to render us better and happier in all the relations of life. Compare the Christian laws with the rigid precepts of philosophy ; compare the Christian scheme of relative and social duties, with Chesterfield's maxims of politeness, professedly founded on dissimulation and hypocrisy of heart ; how striking is the contrast ! You immediately see the divine origin of the one : and that the other is the mean and selfish offspring of that wisdom which is from beneath.

The Christian laws are addressed to the heart : they reach and bind us even as to our thoughts, and the secret motives of action. They inculcate *Love* as the great principle of human conduct. Supreme love to God, and universal benevolence to men, are the great commandments in the Christian code.

This love, like the influence of the magnet, would attract mankind to one another, and cause each to esteem the interest of another, as if it were his own. And if this love might be universal, injuries of every kind would

cease ; all the social and relative duties would be willingly performed. and this world, in a moral view, would become a Paradise.

Fourthly. The doctrines of the gospel throw light upon the dark and confused scenes which pass before us in the present state of things. Particularly, the frequent triumphs of vice over depressed virtue ; the prosperity of the wicked, and the poverty and oppression of the good, are dark events which the gospel elucidates, by bringing immortality to light, and giving assurance of a general judgment, and a future state of retribution.

Fifthly. The Christian religion gives a *hope*, that sweetens the troubles of life, and removes the sting of death. Whatever weight of trouble lies upon Christians, they are supported by the consideration that it is a discipline, ordered by their heavenly Father, and designed for their good. And when Christians die ; or, when they are affectionately bending over the beds of their expiring, or the graves of their expired friends, they are relieved and comforted by the prospect, that this corruption will put on incorruption, and that this mortal will put on immortality.

Now, it should seem, we are clamorously urged to renounce this divine religion, which thus purifies and ennobles our nature, and gives us comfort in trouble, and hope in death. This heavenly religion we see attacked on every side ; not indeed with serious and manly argument, becoming a subject of such vast importance ; but with the poisoned arrows of ridicule and burlesque ; with malicious scoffs and scornful sneers.

But we would say to our opponents, Since you urge us to renounce the gospel, be pleased to offer us a better religion, as a substitute. Have you invented any system of morality, or any scheme of social and relative duties that is better than what the gospel give us ? This you have not attempted. Your ability seems to consist

altogether in *demolishing*; and you are like one who should boast of pulling down a magnificent palace, while at the same time, he would be incapable of building even a cottage.

And what *Hope* do you offer us after death? The infidel's hope is seen in the modern inscription on the gate of a burying-yard; "*Death is an eternal sleep.*" He hopes that death will put an end to his consciousness, and extinguish his being.

And is it for *this*, that we are urged to renounce our religion, and the pleasing prospect of immortality which the gospel sets before us? Is it that we may die like the brutes; losing all hope, excepting the forlorn hope of annihilation? Is it that our last agonies should be supported with no better prospect than that of being wiped off from the face of creation, and expunged forever from the book of life?

Ah, barbarous men! you would rob us of our bread, and instead of it, would give us a serpent.

And what is the *object* of your restless and vehement zeal against Christianity? Would society be benefitted by your success? Would you discourage vice and encourage virtue by persuading people to despise and renounce the obligations and sanctions of the Christian religion? Would you hereby render them better citizens, and more faithful and affectionate in the relative departments of husbands and wives, and of parents and children?

No: you will take off necessary restraints from the minds of the vicious: you will destroy, or weaken the sacred bands of society; and your influence, wherever it reaches, will be deadly, like the effluvia from the *Bôhon-Upas*, or poison-tree of Java.

FINIS.

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